

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME No. XLIV.

Jackson, Miss., June 15, 1922.

New Series, Vol. XXIV, No. 20.

Dr. J. R. Hobbs declined the Savannah call and remains in Birmingham.

Southern Methodists propose to raise ten million dollars to take care of their old preachers.

Are you preparing to observe Christian Education Day June 25th in your Sunday school?

Northern Baptists raised about \$9,500,000 in the past year and report a debt of about the same figure.

Dr. W. C. James of Birmingham, secretary of the Education Board of the Southern Baptist Convention has been elected to the presidency of Bessie Tift College in Georgia.

Northern Baptists are said to have closed their convention year with a "debt reaching up into the millions." We expect to have a report of their meeting in Indianapolis.

Those who are trying their hand shortening the Bible to where some of this present age with small spiritual capacity can swallow it, will be abbreviating the ten commandments by leaving the "nots" out of it.

The School Board of Atlanta forbids henceforth all dancing in the public schools. One member of the board is reported as saying that present forms of dancing had converted many of the best homes in Atlanta into houses of prostitution.

June 1st issue of the Christian Index is a Centennial Edition for Georgia Baptists. It is a great success and is worthy the great history that Georgia Baptists have made and the great people they are. They evidently think it pays to spend some money and make a good paper.

Pastor A. H. Clark of Kingsville, Texas, has recently welcomed nearly 100 new members into the church, about half of them by baptism. He conducted the meeting himself. He could be secured for two meetings in Mississippi this summer.

A Northern Methodist paper criticizes the Southern Methodist Conference for having nothing to say about the Dyer-Anti-lynching bill, though the conference passed strong resolutions condemning lynching. What about the United States Senate, which refuses to pass the bill?

Brother C. E. Emerson of Hernando writes that their church has elected Brother Hugh Foster as superintendent of the Sunday school for the 28th year and that he gets better all the time. He is still a young man. The work of the church is moving on fine under the pastorate of F. W. Roth.

An article about Mississippi published in a New York magazine recently declared that nothing was being done in this state for health or good roads and little for education; that the state had refused outside aid in these matters

and that we had no compulsory school law. Isn't it wonderful how much ignorance some magazine writers have. Or was it a willful lie?

The passion for amusement is the greatest enemy of thrift. If people saved the money that is daily wasted in the effort to be amused most people would soon own homes, have bank accounts, get an education and have money to do all the needed improvements in the churches.

Pastor C. T. Johnson of Liberty says they are preparing for a big crowd at the district B. Y. P. U. Convention June 20-21. Automobiles will carry you from the trains at McComb or Gloster, a regular transfer costing no more than train service. Or you can go in your own car. Committees are already working to have everything to make the guests happy. The

saints of Liberty salute you and want you to come.

The University of Ohio had this year 8,500 students. No wonder they go to Ohio to get presidential timber. Can we learn a lesson or two on the questions of education. We put to our lips the Baptist Record trumpet and summons our people to wake up. The day is breaking.

Pastor J. E. Williams of Prosperity, S. C. says more people have been baptized into his church in the past year than for five years previous. The members have remodeled the church, installed new pulpit furniture and are now building an annex for Sunday School. Diplomas have been given to a S. S. Normal class and they are taking the second book.

CHRISTIAN EDUCATION
DAY
June 25

CHRISTIAN EDUCATION
THE
WORLD'S
GREATEST
NEED

EVANGELISTIC
and
EDUCATED
MINIS-
TERS
with a
WORLD
VISION

HOME
and
FOREIGN
MISSION
-ARIES
with a
WORLD
MESSAGE

MEN and WOMEN
PREPARED
for
CHURCH LEADERSHIP

SOME RECENT HISTORY OF THE PAPACY AND BAPTIST RESPONSIBILITIES

The Roman Papacy, like all other political and religious institutions during and since the war has suffered immensely. The dissolution of Austria, the estrangement of France, Belgium and Italy—all Roman Catholic Countries due to the "Germanophile" policy of Benedict—the moral supremacy of Woodrow Wilson and the economic losses because of Europe's impoverishment may all be put down to the Vatican's damage. However, notwithstanding her futile efforts to obtain a representation in the Peace Conference of Versailles and subsequent Conferences, he has used every possible means to regain his lost influence. The unstable conditions of Europe both morally and materially have greatly facilitated the Vatican's task. The breaking up of empires and the dissolution of smaller states have driven many people into the arms of what appears to be the only stable institution in Continental Europe—the Roman Catholic Church.

The Roman Papacy notwithstanding its self-asserted infallibility has made many mistakes, diplomatically and politically, in the recent past which have contributed to her damage, but at the same time other acts have turned out to its advantage, at least for the present. Let us take note of its record in order:

1. Diplomatic gains of great importance have been made. The Vatican has nunzios, envoys and delegates in all the capitals of Europe and in many of South America, Asia and Australia. The countries recently brought into diplomatic relations with the Roman Church are: England, France, Holland, Greece, Lettonia, Jugoslavia, Roumania, Czechoslovakia and China. In nearly all of these new states the Vatican has received special concessions. The inordinate desire of France to have the assistance of the Vatican in the Near East induced her to send M. Jonnart to Rome before his appointment was actually confirmed by the French Senate. Poland must always have a Roman Catholic as the head of the State. This fine piece of constitutional justice (?) was accomplished by the present Pope Pius XI while he was papal envoy at Warsaw. In Czechoslovakia the sailing has not been so smooth. A great many of the clergy have taken unto themselves wives many of the better people strongly desire a national independent Church while the services are conducted to a large extent in the native tongue. This state of affairs is of course greatly irritating to Rome, but the memories of John Huss and the energetic work of the present Protestant president will be most difficult to counteract.

Not only in this state but in others in the Near East the democratic principles characterizing these republics have made negotiations with Rome very difficult. However, the Papacy seems inclined to yield now to local conditions in order to increase its influence and obtain precious political advantages. The Vatican above all things desires to maintain its "dignity and liberty of action."

Today the Roman Church has one of the most numerous and important diplomatic corps in the world. This intense seeking for diplomatic relations with the new states began during the war. In this period, Lloyd George sent a representative to Benedict XV. For some reason, not approved by everybody in England he is still retained in Rome. It may be because as Jonnart says, "the Vatican is the finest observatory in the world." Even free America has been invited to fall in line with the other nations but President Harding very wisely said that he could see no good reason for such action.

2. Politics has been the Vatican's special field of activity for centuries. The last Pope was preeminently a politician. The present one promises to follow in his train as he has retained the former secretary of state, Cardinal Gasparri—a thing almost unheard of heretofore. The Clerical Party, though not the most numerous, holds the balance of power in Parliament. The Social-

ists, unlike their companions in Germany and France, have always refused to work in harmony with the Government which fact has given a magnificent opportunity to the Roman Church to make itself felt in national affairs. Unfortunately the Papacy has never forgotten the "wrongs" which it suffered in 1870 and is patiently awaiting the opportunity to acquire its lost temporal power. The last Cabinet crisis was prolonged by the preposterous claims and dictatorial attitude of the Clerical party. The control of the public school system is doubtless one of the principal aims of the Vatican. As a proof of the above assertion, the Clericals have compelled the prime minister, Hon. Facta to accept one of their number as minister of Public Instruction.

The "Roman Question" has been brought to the front of late by friends of the Papacy. Many who have hitherto been unfavorable to the Vatican's claims seem to desire peace between the Quirinal and the Vatican. The obstacles to such a reconciliation are very great and indeed almost insurmountable. The Papacy would prefer to have the famous question settled by an international agreement, but the Italian Government could hardly submit to such a solution without compromising its dignity and prestige as a sovereign state. Patriotic Italians however are not very anxious to make peace with the Vatican even when so much is at stake in a material way. They have not had time yet to forget and forgive the extreme partiality shown by the Papacy to the Central Empires during the world war. A parliamentary investigation clearly brought out the proof that the revolutionary Socialists and the Papacy were the chief causes of the great military disaster of Caporetto. If it were necessary the writer would bring forth other proofs of the baneful influence of the Roman Church in Italian national politics.

3. Socially the Roman Pontiff has left nothing undone to reassert himself in the midst of universal chaos. The recent founding of the Catholic University of the Sacred Heart at Milan with great pomp and marked solemnity cannot be passed over as a thing of little importance. In fact, this event has caused both alarm and diffidence, especially among the liberal elements. At present the school has two faculties; philosophic and juridico-social. The professors propose to "educate the heart and elevate the souls of men" as well as to prepare them for ordinary duties of civil life. The rationalistic, if not atheistic atmosphere generally surrounding the state Universities and the manifest apathy of both faculty and students so evident since the war, have created a demand for an institution with high Christian ideals. The Roman Catholics have been wise enough to seize such an opportunity.

Private schools in convents and monasteries abound everywhere, many magazines and news papers devoted to the spiritual and material interests of the church, are published in every part of the nation while multitudes of books and tracts are widely diffused. Even the cinematograph is largely used to extend the power of the Roman Church. The political press is also to a considerable extent under the influence of the Vatican. Frequently communications from the clergy, including the Pope and Bishops, keep the interests of the Church constantly before the people.

Not only intellectually but commercially and industrially the Roman Church has become a dangerous rival to the state and private institutions. Banks, Employment agencies, compartment stores, insurance companies, "Holy Shops" for the sale of religious articles, distilleries, manufactories and farming represent some of the many agencies of this many-sided institution. As it is evident, all of these activities in civil life tend to bind multitudes by material ties to the Roman Church. Boycotts, strikes, underselling and similar arms are frequently used by the "Holy Church" to further its ends.

4. Religiously, the Roman Church has both gained and lost as a result of the war. The general state of misery and uncertainty has driven

many, hitherto indifferent into the arms of the Church, while others whose philosophy of life in these troublesome times has not been able to square the circle of human existence, have given themselves to "the world, the flesh and the devil." Doubtless many of Rome's adherents remain faithful to her because of the "loaves and fishes" which are offered to them in the form of hospitals, orphanages, asylums, endowments, dowries for poor girls, scholarships, pilgrimages and many other kinds of material help. While the Church gives freely with one hand, with the other she receives just as much, if not more. Legacies, donations, lotteries, public and private collections, the sale of religious objects, the price of religious services such as baptism, communion, marriages, burial, indulgences, sacred vows, miracle curse, prayers for the dead, Peter's pence and especially state aid, all contribute to fill her coffers.

Without doubt church attendance has greatly increased since the war both among Catholics and Protestants. It is a great pity that Catholics cannot have more of the Gospel and less of "varnished paganism" when they attend church.

The above represents briefly and consequently inadequately the most important conquests of the Vatican in the recent past in Europe and at the same time gives a general view of the present state of the Roman Church in Italy. What is true of Italy would apply to every state in continental Europe except Germany, Scandinavia, Holland and Switzerland. In Eastern Europe where the Greek Church has dominated hitherto the confusion and general corruption seem to be as bad as it is in Latin countries. Between the Eastern Patriarchs and the Roman Pontiff there is little to choose.

The present favorable state of affairs in which Romanism finds itself is due almost exclusively to the following causes:—(1) The Union of Church and State; (2) A marvellous organization; (3) State Aid; (4) A Jesuitical policy of "all things to all men;" (5) A subservient press; (6) A superb equipment—cathedrals, churches, convents, schools and parsonages—representing masterpieces of architecture, sculpture, painting, music and fine tailoring; (7) Social prestige; (8) A loose system of morals and numerous and varied works of charity.

Europe since the war has been declared by many to be the greatest mission field in the world. In some respects this is true. Baptist responsibilities are as great as the need of Europe. Our doctrines are peculiarly adapted to improve the religious, social and political conditions of this continent. On this point we are all agreed. But how are we to do this great work. We have seen how strongly entrenched are the Roman and Greek Catholic Churches in this field. We also know something about the means and methods hitherto used especially by the Roman Church to accomplish its purposes. With our limited means and personnel what hopes of success may we count on? "We cannot 'fight the devil with fire' without compromising ourselves. We neither have nor desire state aid. Even if it were desirable, we have not the means to do 'social work' on a large scale. Will the simple preaching of the Gospel by illy prepared men in obscure places in hired halls meet the present requirements of Europe? Without doubt the various missionary societies working in Europe have already answered this question and are doing their best to overcome these difficulties.

In my humble opinion two things are of the utmost importance at present—theological education and literature, both occasional and periodical. Local training schools in each country are not sufficient. We need two or three institutions for higher theological education to complete the work of the local schools. The Roman Church has constantly brought her best men from foreign parts to Rome where they study in schools like the "Propaganda Fide" or the Greg-

orian University. The wisdom of this could hardly be doubted.

As to literature we are all agreed that the churches must be supplied. What is equally important is a large amount of periodical literature, especially weeklies for the general public's instruction regarding our doctrines. Only by means of the press can we reach the better classes as we have done so successfully in Italy. Today Baptists are better known than any other denomination which fact is mostly due to our press. Our two Reviews and two newspapers are read by thousands in the country, not to mention readers in every country in Europe except Russia.

This unsought counsel about European Baptist work is given with the hope that it will receive whatever consideration it may deserve.

D. G. WHITTINGHILL.

Rome, April 15, 1922.

PRINCIPLES FOR ACCREDITING COLLEGES.

1. The requirement for admission should be satisfactory completion of a four-year course in a preparatory school approved by a recognized accrediting agency or the equivalent of such a course. The major portion of the preparatory school course accepted for admission should be definitely correlated with the curriculum to which the student is admitted.

2. A college should demand for graduation the completing of a minimum quantitative requirement of 120 semester hours of credit (or the equivalent in term hours, quarter hours, points, majors, or courses), with further scholastic qualitative requirements adapted by each institution to its condition.

3. The size of the faculty should bear a definite relation to the type of institution, the number of students and the number of courses offered. For a college of approximately 100 students in a single curriculum the faculty should consist of at least 8 heads of departments devoting full time to college work. With the growth of the student body the number of full time teachers should be correspondingly increased. The development of varied curricula should involve the addition of further heads of departments.

4. The training of the members of the faculty of professional rank should include at least two years of study in their respective fields of teaching in a recognized graduate school. It is desirable that the training of the head of a department should be equivalent to that required for the doctor's degree, or should represent a corresponding professional or technical training. A college should be judged in large part by the ratio which the number of persons of professional rank with sound training, scholarly achievement and successful experience as teachers bears to the total number of the teaching staff.

Teaching schedule exceeding 16 hours per week per instructor or classes (exclusive of lectures) of more than thirty students should be interpreted as endangering educational efficiency.

5. The minimum annual operating income for an accredited college should be \$50,000, of which not less than \$25,000 should be derived from stable sources, other than students, preferably from permanent endowments. Increase in faculty, student body and scope of instruction should be accompanied by increase in endowment. The financial status of each college should be judged in relation to its educational program.

6. The material equipment and upkeep of a college, its buildings, lands, laboratories, apparatus and libraries should be judged by their efficiency in relation to its educational program.

A college should have a live, well distributed, professionally administered library of at least 8,000 volumes, exclusive of public documents, bearing specifically upon the subjects taught and with a definite annual appropriation for the purchase of new books.

7. A college should not maintain a preparatory school as part of its college organization.

If such a school is maintained under the college charter, it should be kept rigidly distinct and separate from the college in students, faculty and buildings.

8. In determining the standing of a college emphasis should be placed upon the character of the curriculum the efficiency of instruction, the standard for regular degrees, the conservatism in granting honorary degrees, the tone of the institution and its success in stimulating and preparing students to do satisfactory work in recognized graduate, professional, or research institutions.

In view of the facts which have been presented, the committee appointed by the Southern Baptist Association desires to present to this convention the following recommendations:

Colleges.

1. That the Southern Baptist Convention shall authorize the creation of a standardizing and promotion commission, composed of practical, experienced Baptist educators who shall be authorized by the convention to set up educational standards in harmony with the national definition of a standard college; that this commission shall be made of 15 members, chosen by the Education Board, S. B. C., 5 of whom shall serve for a period of one year, 5 for two years, and five for three years; that this commission shall act in conjunction with the Education Board, S. B. C., in securing information regarding all our educational institutions, in preparing and issuing a statement of educational standards for colleges, junior colleges and academies, or preparatory schools, and especially shall aid in promoting the interests of each institution so that it shall attain the standards that have been made; that marked emphasis shall be placed upon the courses of study which deal with the Bible and related Christian subjects in the curricula of all our Baptist schools, so that the standards thus set up shall be unquestionably superior to those institutions which are not under Christian control.

2. We recommend that the closest co-operation shall be preserved with the Education Board, S. B. C., the various Baptist agencies in the several states engaged in promoting the interests of our Baptist schools and with the schools, themselves, so that the creation of these standards shall lead to the attainment of higher educational levels by all our schools; that this commission shall report to the convention through the Education Board, that the commission shall engage in the promotion of the fulfillment of these standards and that the Education Board shall engage in conjunction with the state agencies in the promotion of financial campaigns and otherwise;

3. We further recommend that this commission pay special attention for the first three years of its work to the task of promotion, looking toward the strengthening of our schools so that as many of them as possible may reach the standards set up.

Academies.

We recommend also that this same standardizing and promotion commission shall standardize all our academies or preparatory schools, for the following reasons:

1. If Baptists are going to maintain academies and draw into them patronage because of denominational loyalty of parents and students, we must, in addition to our Christian teaching, give as good advantages in academic studies as may be offered by the state schools.

2. The sharp competition between the denominational and state schools, of the academy or preparatory rank demands of us that we make our schools equally competent with the state schools to give certification for school teachers, and to give certificates of transfer from one school to another.

4. The schools shall be so correlated as to prevent unnecessary loss to the student in the transfer from one to another.

5. Because if there are any deficiencies in

any of our academies they ought to be discovered by proper inspection under the authority of such a commission and the school administration notified so that such deficiencies may be corrected.

6. Other denominations are standardizing their academies and remedying their deficiencies. Our Baptist academies should be equals of any.

We recommend that the following shall be the principles to be recognized in the standardization of our academies or freshman schools, applicable only to the high school and not the elementary department.

Class "A" Schools.

1. TEACHERS.—There shall be at least three teachers, two of whom shall be graduates of four year colleges.

2. COURSES OF INSTRUCTION.—The school shall actually teach four years work above the elementary or grammar grades, covering 15 college entrance units. The school session shall cover a period of 36 weeks.

3. EQUIPMENT.—Schools shall have at least \$150.00 laboratory equipment for each science taught. The library shall number 500 volumes exclusive of government documents.

4. TEACHING LOAD.—We recommend that classes shall not exceed 30 students and that teachers shall not have more than 7 teaching periods daily. A teaching period should not be less than 40 minutes.

5. RELIGIOUS INSTRUCTION.—The Bible shall be taught and credit given therefor; each school shall maintain some form of organization to care for the religious activities of the students.

Class "B" Schools.

We recommend that Class B schools shall have the same standards as those of Class A with the following exceptions:

1. TEACHERS.—There shall be at least two teachers, both of whom shall have at least two years of college work.

2. EQUIPMENT.—Schools shall have at least \$75.00 laboratory equipment for each science taught. The library shall number 250 volumes, exclusive of government documents.

3. TEACHING LOAD.—Teachers shall have not more than eight teaching periods daily.

Class "C" Schools.

We recommend that all schools that do not meet the requirements of Class "A" and Class B schools shall be classed as Class "C" schools.

We further recommend that this commission shall classify one, two and three year high schools under the foregoing system.

AN EVOLVED SONNET ON EVOLUTION.

By J. K. HENDERSON

'Tis little we know of all that we find,
And Evolution's dream of a guess.
The living creature is "after his kind,"
And monkey is ape in spite of ages;
Yet for opinion 'tis folly to fight.
You may know how to evolve at your will
The thorough-bred hog from the razor-back
tribe;

But a hog's a hog for a' that, and his swill,
And nothing but swine will the beast imbibe.
Your Duroc, and Berkshire, and Chester
White,
And Poland-China, and Tamworth, and all
Are ready to come to the "pig-gee-ee" call.
They all have a snout and will grunt and root;
The hog of the hog will not evolve.

Biblical Recorder.

In response to the memorial from W. M. U., the Committee hereby advises that women are members of the convention with all the privileges of members, and that the Convention will and does hereby instruct the committee on committees and on nominations to name brethren and sisters, according to their personal qualifications regardless of sex, and that the word "brethren" wherever it occurs in the Constitution is hereby interpreted as referring to the members of the Convention, including brethren and sisters.

The Baptist Record

BAPTIST BLDG. JACKSON, MISS.

Phone 1131.

\$2.00 per year, payable in advance.

PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI

MISSISSIPPI BAPTIST CONVENTION BOARD.

R. B. GUNTER, Cor Secy.

P. I. LEE, Editor.

Entered at the post office at Jackson, Miss., as second-class matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized April 4, 1919.

When your subscription expires unless you send in your renewal your name will be dropped from the list.

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL

CO-OPERATION AND THE BIG STICK.

President Roosevelt passed the word down the line: Speak softly and carry a big stick. It is not ours to say how well or poorly he lived up to, either half, nor do we need to discuss the propriety of a big stick in matters of political or international. Some doubt may arise and will linger in our minds about a big stick in the hands of those whose weapons of warfare are said to be not carnal but spiritual. But there can be no room for question that to speak softly is a mighty good way to turn away wrath, and the contrary a mighty good way to stir it up.

But we are talking about co-operation and the big stick, by which we mean to suggest that there may be some better way of securing co-operation than with the big stick. Recently the doctrine of co-operation has been much discussed in a fraternal way, for co-operation can be had among Baptists in no other way. They all have to be shown, and they have to be shown in a spirit of brotherliness.

When it looked like we might have among Southern Baptists (and perhaps others) a new statement of what we believe, some were busy with the Jack plane preparing a plank that excommunicated from the synagogue those who do not co-operate in the denominational work, specifically with the 72 million campaign. We had grown familiar with the voices of a certain bunch who had collected on Mount Ebal in Oklahoma or Arkansas or Texas with certain paper trumpets to their lips and were pronouncing, "Cursed is everyone who gives anything to the Roger Williams Memorial; cursed is every conventionite, &C &C." The ululations of the pack have ceased to attract much attention or distract the attention of those who are busy at work. We prefer to join the congregation on Mount Gerizim and pronounce blessings on the faithful who are doing the work and seek to draw all others into co-operation.

As there are two forces forever operative in nature to preserve the balance, namely, the centrifugal and the centripetal; so among Baptists the two principles of independence and fellowship are to preserve the equilibrium. They are complementary and not destructive of each other. To destroy one destroys both. The more willingly we recognize the right of independence, the more willingly will Baptists co-operate. When you begin to force them, they immediately begin to resist. The more effort to suppress liberty the more determinedly will it be asserted.

With all our souls we believe in the doctrine and duty of co-operation, and we shall continue to preach it and practice it. But the

kingdom of heaven is not brought in by violence and it is not coming in a day. Jesus had to teach His disciples this over and over again. They thought when He was going up to Jerusalem that the kingdom of heaven was immediately to appear, but He taught them differently, namely that He was going into a far country to receive the kingdom and would come again.

The processes of the kingdom seem slow to us, but we cannot hasten them by violence, not even by threats of excommunication. It is not surprising that zealous souls should get in a hurry and get impatient; but we will only bring in God's kingdom in God's way, namely by faithfully proclaiming the truth and praying for the moving of His spirit. People will only laugh at us or be angry with us when we threaten them.

Another danger that threatens us in this matter of co-operation is the tendency to think that anybody who doesn't adopt all our plans and specifications is thereby, proven to be an opposer of God's work. That may or may not be true. If some man's conscience, even a faulty conscience does not permit him to approve of all the details of our plans, he is not therefore, necessarily anathema. It is possible for a man to co-operate with God without agreeing in everything with us. If he can show me that he is right and I am wrong, he is my friend. If I can show him that I am right and he is wrong, I am his friend. The best way to prove my plan right is to make it bring the best results. The same rule for him.

THE SEAT OF AUTHORITY.

As the discussion of differences between those who are called liberals and those called conservatives goes on some things are becoming manifest, and for this we may be grateful. Not all discussion is illuminating but sparks will fly occasionally, even electric sparks which show some things to those who watch closely with their eyes opened. It is not always easy for disputants to keep in an entirely good humor but it will always help the cause to do so. And however important and vital these differences are, however earnestly either party may contend for what he believes to be true, it will do no good to display a bad temper. Let the discussion go on and the truth will come to light. Somebody says that agitation is education; and somebody else says of a torch that the more it is shaken the more it shines. There are some people who get weary in the long search for truth and would call off the chase for it. Their love for it has waxed cold.

One of the things that becomes increasingly clear as the controversy proceeds, is that the difference between "liberals" and "conservatives" is as to what is the final source of authority to which appeal must be made to settle our differences. The Baptist, published in Chicago, as the organ of the Northern Baptist Convention comes more and more clearly out as the spokesman for the "liberals." In the issue of June 10th we find this in an editorial: "The so-called liberals put their emphasis not upon doctrine, but upon the Christian experience and are willing to permit their brethren to interpret that experience in whatever terms seem true to them." In the same editorial we read: "The man who should relinquish his liberty to hold, and to declare in love, whatever his own experience of God in Christ reveals to him to be true, or deny that liberty to others would be no Baptist, though he should bear the name."

Now the point of these quotations is just this that the final source of authority for every man is not the Bible, nor is the Bible the essential means of bringing him into touch with the final authority. The Bible is not mentioned at all. But the ultimate appeal according to this liberal authority is to the individual experience. This is exactly the point of difference between the liberal and the conservative, and it will be well for every man who is seeking the truth to keep that in mind. The radical or rationalist who

is just a little more pronounced type of the liberal speaks of his own mind and judgment as being the ultimate authority as to what is right or wrong, true or false. The liberal expresses it a little differently. He calls it his Christian experience or his experience with God through Christ. The two things are not essentially different.

Now it is no desire of the conservative to discount the Christian experience or discourage the use of the mind. These have their place and their value. But what he does protest against is setting these up in the seat of authority, in the place of God and supplanting the word of God as authoritative in the life and final in matters of truth. All the pious talk of liberals about valuing or treasuring the Bible as in a sense the revelation of God is beside the mark. It is not worth while to compliment it with polite phrases and then wave it aside when reason or experience appear, substituting them for the Word of God. This is simply a form of self worship, a rejection of the word of God and a very low form of idolatry. However the liberal does not hesitate at this. It is of the essence of his faith to en throne experience or reason as the authoritative revelation of the will of God.

The first difficulty about this is that it absolutely abolishes authority as a working principle among men. Authority must be uniform to be effective. It must be universal to be accepted. If experience is the ultimate authority then there will be as many ultimate authorities as there are individuals, which is self contradictory. This would mean that every man is a law unto himself and there is no common authority, no society, no cooperation. Unless there is some recognized expression of it to which we can adhere and to which we can give acknowledgement, then there is no such thing as a common religion, or brotherhood.

Authority is based upon truth and upon the recognition of a sovereign person, the expression of sovereign will. Truth cannot be local and individual. If a thing is true today it is true always. If a thing is true in one part of the world it is true in every part of the world, and in every part of the universe. Personal experiences are as varied and numberless as the members of the human race. God is unchangeable, and the word of the Lord abides forever. "The law of the Lord is perfect," which means that it does not have to be altered to fit time or place or individuals. You may carry the Bible to any part of the world or any condition of men and it fits his needs and satisfies his moral nature and spiritual demands. It is authoritative because it is true and because it is from God.

Where does Experience come from? There is no genuine Christian Experience that is not derived from acceptance of the truth of God as revealed in the Bible. That which is derived from the Bible cannot supplant the Bible. The way we learn to know God is by what is told us in the Book. Experience is putting to the test the things that are written in the book. He brought us forth by the word of truth. We are cleansed by the washing of water by the word. Jesus prays that we may be sanctified in the truth, adding "Thy word is truth." Apart from the word of God all so-called Christian Experience is an ignis fatuus which will end in the swamps of uncertainty. The man who trusts to Christian experience to lead him to safety is like a drowning man who grasps the handkerchief around his neck in the effort to hold himself above the water. But the man who trusts in the word of God is on the rock. "Forever O Lord, thy word is settled in heaven."

In London arrests for drunkenness increased about 75 percent from 1917 to 1920. In the same time in New York they decreased about sixty-five percent. That is a good showing for prohibition.

BRAZILIAN BAPTIST EXPOSITION.

To the Baptist Brotherhood:

In order that American visitors to the Brazilian Centennial Exposition may have every courtesy of welcome, an English speaking reception committee has been appointed by the Baptist missionaries working in Rio de Janeiro. On request, this committee will meet the steamers on arrival and escort visitors to the hotels, and show them the Baptist college and seminary the publishing house and the various churches, as illustration of the remarkable progress made by our Baptist work there. The missionaries and the native pastors will welcome any Baptist brother or sister to their churches and homes. Address the chairman at Box 1876, Rio de Janeiro.

Solomon L. Ginsburg, Chmn., J. J. Cowser, L. T. Hites, Committee.

A GOOD DAY.

On Sunday June 4th, Griffith Memorial Church of which G. W. Riley is pastor, ordained Bro. Charley Neal to the full work of the ministry and received 20 new members, 15 by baptism. This church has had two very promising young preachers at Clarke Memorial college during the past year, Charley Neal and Harmon Riggins of whom they are very proud.

EDUCATION COMMISSION. Public School Observations.

During the spring months your secretary had the pleasure and the privilege of speaking to the students of fifty high schools on the subject of Christian education. The cordial manner in which the messages were received by both students and teachers was very gratifying indeed. The only regret is that it was impossible to accept all the invitations which were so graciously extended. The two most lasting impressions made upon the speaker as he went from school to school were:

First, that children are going to school as never before. Every school house was full to overflowing. In a majority of the schools visited plans were being made either for building a larger and a more modern and up to date structure, or the remodeling and enlarging the old one. The surprise of my life was to find so many children in school in the delta. The average man of the hills thinks there are but few white children in the delta and fewer still who go to school. That may have been true a few years ago, but it is certainly not the case now. In one place in the delta a fine building was completed and occupied a year ago. It was thought that the building would be adequate for twenty five years to come. This last session there was an overflow, there being nine hundred students enrolled. This is the case all over the delta as well as in every section in Mississippi. Such a school spirit was never felt in Mississippi before. Our people seem to be determined to give the children of this generation at least a common school education.

Second, that the teachers, the parents and the students are responsive to the appeals for the right kind of education. Education may be going wrong in some of the institutions of higher learning, and even in some of the public schools of other states, but certainly, the public schools visited by your secretary are still true to the highest and best in education. They have not sold their spiritual birthright for a selfish and material consideration.

May the Lord continue to smile upon and bless our public schools.

Dr. Rufus W. Weaver, chairman of the Committee on New Seminary and South-wide University, made the report below at the Southern Baptist Convention. The memorial from the Georgia Baptist Convention, tendering Mercer to the convention, was made a part of the report. This report and memorial are as follows:

1. That the matter of negotiations for regaining control to the Baptists of George Washington University, Washington, D. C., formerly Columbian University, be referred to the Education Board at Birmingham, but that no final action binding the convention in any way shall be taken until the convention has acted.

2. That the proposal to establish one or more South-wide Universities be referred to a committee of one from each state for further study and report one year hence.

3. That the matter of establishing another Theological seminary be referred to a committee of one representative from each state for consideration for one year.

C. W. Daniel of Georgia, offered a memorial from the trustees of Mercer University, bearing the approval of the Baptist State Convention of Georgia, in which it is asked that the theological department of Mercer University of made the nucleus of the new seminary and that Mercer be designated as the Southern University for the territory lying east of the Mississippi river. The trustees of Mercer University propose, if this be done, to transfer all of the assets of Mercer University, which will be \$2,500,000 upon the conclusion of the 75 million campaign, to the Southern Baptist Convention, on the condition that the convention raise the sum of \$2,500,000 for the larger equipment and endowment of the new seminary and university. The Baptists of Georgia agree to supplement this sum with another \$2,500,000 within a definite period of time, which would give the new institution total assets of \$7,500,000.

That we need a Southern Baptist University, no one will deny. It is also doubtless true, that we should have another seminary. But at this stage of our educational development, it seems to me, that our chief concern should be to adequately equip and endow the colleges and seminaries which we already have. This is certainly the sentiment of the people of Mississippi. Only six of our Southern Baptist colleges are rated as standard, A.1. colleges by the only standardizing agency in this territory the Southern Association of Colleges and Secondary schools. Should we establish a Southern Baptist University, of course, we would want it to rank along with the other great universities of the country. If it did, we would face this situation; only six of our colleges could enter their students unconditionally in our own Southern Baptist University. So, I repeat, the main thing for us to do right now is to standardize our own schools. When this is done, we can proceed then to establish a Southern Baptist University; not two, but one good one, centrally located.

EDUCATION AND HEALTH AT MISSISSIPPI COLLEGE.

No system of education by an institution of learning is adequate or complete without a modern system of perfect health. The education of the boys and girls of our state is a great problem. It is by far a greater problem when they are handicapped by disease or physical defects. It is much easier for one to learn and also much easier to teach one who is in good health and physically perfect than to teach one or for one to learn who is diseased and suffering from some physical defect.

It has been proven by actual experiment that boys who were suffering from disease or from some physical defect and who were making low grades and failing in their examinations, when the defects were removed they improved in their grades on an average of 40 per cent. It is very easy to understand why a boy cannot grasp the things that are presented him by his teacher if at the same time and in every second of his existence he is absorbing from diseased organs in his body toxic material, which is a constant poison to his brain and nervous system.

One million five hundred thousand Americans are constantly sick and three hundred fifty thousand die with preventable diseases every year. Seventy-five per cent of the young men of college age are suffering from some physical defects.

I make a thorough physical examination of every student who applies at Mississippi College every year. This consists of a thorough test and examination of his eyes, ears, nose, mouth, teeth, throat, lungs, heart, liver, stomach, bowels, genital organs, urinalysis, blood pressure, etc. In this way I discover every defect about him and immediately call his attention to it with suggestions or treatment for the correction of same. I follow up this work by having him call at my office for observation and such treatment and consultation as is indicated for a permanent cure or correction of the defects. By this means I have been able to correct over 75 per cent of the defects discovered by the physical examinations of the students.

The students are advised as to the forms of exercise best suited to them. They are also advised as to their personal hygiene, proper diet for them, hours of sleep and other rules and regulations to safeguard their health. I have a large card prepared and on the wall of each room, giving suggestions for the protection of their health. With the physical examination to discover and correct the defects and the necessary advice to protect and correct the health of the students we are having excellent results in our health work.

If the father and mother of the students who have returned from Mississippi College will cooperate with me, we will make their boys 100 per cent physically perfect. Ask your boy or write me to know what are his defects and then when you are informed have it corrected before he returns to College this fall. I have a complete record of each students examination, also a complete record of his sickness, together with copy of prescriptions given him and record of treatment of any defects while here.

Clinton is a great place to live, to rear and to educate your children. It is truly an educational center. Hillman, a Junior Female College, owned by the Lowreys, who for years have ranked among the leading educators of the State, is located here.

Mississippi College, the leading Christian College of the South for men, with an enrollment every year of near four hundred of the choicest young men, coming from the best Christian homes of the South, is located here. Its faculty is composed of the highest type of Christian men who rank among the leading scholars and educators of the world. They are men who believe and teach character building as fundamental in education. You need not be afraid that your son will ever be taught any of the "freakisms" at Mississippi College. It is the ideal place to properly educate a boy that his life may count for the things that are highest and noblest in this life.

Yours for the health and happiness of the boys at Mississippi College.

H. F. GARRISON,
College Physician.

Northern Presbyterians recently meeting in Des Moines determined to re-organize their work, reducing the number of boards from twelve to four, which are for Home Missions, Foreign Missions, Christian Education and Ministerial Relief. That sounds mightily like the Southern Baptist plan. We have exactly these four and one more, namely, our Sunday School Board. The Northern Baptists are working at the problem of re-organizing their denominational machinery, called the Board of Promotion. We have no patent on our way of doing things. If you see anything around here that you like, take it along.

LIST OF CHURCHES HAVING SENT IN CONTRIBUTIONS TO 75 MILLION CAMPAIGN
FUND ON THE YEAR 1922-23, BEGINNING MAY 5TH.

CHURCH	COUNTY				
New Salem	Attala	Pascagoula	Jackson	Richton	Perry
McCool	Attala	Bay Springs	Jasper	Bogue Chitto	Pike
Yokanookany	Attala	Ebenezer	Jasper	Terry's Creek	Pike
Friendship	Attala	Prentiss	Jeff Davis	Friendship	Pike
Gloster	Amite	Society Hill	Jeff Davis	Silver Creek	Pike
Mt. Olive	Amite	Antioch	Jeff Davis	Magnolia	Pike
Gillsburg	Amite	Fayette	Jefferson	Mt. Zion	Pike
Zion Hill	Amite	Mt. Olive	Jones	Friendship	Pike
Bethel	Amite	West Kemper	Kemper	Wheeler	Prentiss
East Fork	Amite	Scooba	Kemper	Oak Hill	Prentiss
Bluff Springs	Benton	Black Water	Kemper	Toxish	Pontotoc
Benolt	Bolivar	Meridian, 1st	Lauderdale	Sledge	Quitman
Shelby	Bolivar	Meridian, 5th Ave.	Lauderdale	Belen	Quitman
New Liberty	Calhoun	Midway	Lauderdale	Antioch	Rankin
Pleasant Ridge	Calhoun	Daleville	Lauderdale	Clear Branch	Rankin
Shiloh	Calhoun	Kewanee	Lauderdale	Brandon	Rankin
Providence	Chickasaw	Marion	Lauderdale	Oak Grove	Scott
Houston	Chickasaw	Poplar Springs	Lauderdale	Lake	Scott
Mt. Olive	Chickasaw	Robinwood	Lawrence	Sardis	Scott
Houlka	Chickasaw	Arm	Lawrence	Union	Scott
New Haven	Choctaw	Antioch	Lawrence	Homewood	Scott
Providence	Choctaw	Sumrall	Lamar	Hopewell	Scott
Stonewall	Clarke	Oloh	Lamar	Branch	Scott
Shubuta	Clarke	Purvis	Lamar	Rolling Fork	Sharkey
Harmony	Clarke	Philadelphia	Lafayette	Braxton	Simpson
Antioch	Clarke	Standing Pine	Leake	Beulah	Simpson
Elim	Clarke	Cedar Grove	Leake	Corinth	Simpson
Enterprise	Clarke	Thomastown	Leake	Pleasant Hill	Simpson
Quitman	Clarke	Tupelo	Lee	Sharon	Smith
Jonestown	Coahoma	Plantersville	Lee	Beaverdam	Smith
Lula	Coahoma	Guntown	Lee	Wiggins	Stone
Clarksdale	Coahoma	Ucclatubba	Lee	Big Level	Stone
Oak Ridge	Coahoma	Shannon	Lee	Perkinston	Stone
Poplar Springs	Copiah	Greenwood	Leflore	Moorhead	Sunflower
Rock Hill	Covington	Moak's Creek	Lincoln	Hopewell	Tate
Leaf River	Covington	Union Hall	Lincoln	Academy	Tippah
Brooklyn	Forrest	Shady Grove	Lincoln	Ripley	Tippah
Green's Creek	Forrest	New Prospect	Lincoln	Blue Mountain	Tippah
Bude	Franklin	Friendship	Lincoln	Palmer	Tippah
Mt. Zion	Franklin	Mayhew	Lowndes	Mt. Pleasant	Union
Union	Franklin	Pleasant Hill	Lowndes	Blue Springs	Union
Roxie	Franklin	Franklin	Madison	Beulah	Union
Hebron	Grenada	Kokomo	Marion	Ingomar	Union
Agricola	George	Sandy Hook	Marion	Smyrna	Walthall
Lyman	Harrison	Philadelphia	Marshall	Crystal Springs	Walthall
Grace Memorial	Harrison	Lonoke	Marshall	Vicksburg, 1st	Warren
Handsboro	Harrison	Athens	Monroe	Clara	Wayne
Long Beach	Harrison	Central Grove	Monroe	Zion	Wayne
Learned	Hinds	Bethlehem	Montgomery	Philadelphia	Webster
Mt. Pisgah	Hinds	Neshoba	Neshoba	Mantee	Webster
Utica	Hinds	Salem	Neshoba	Tillatoba	Yalabusha
Terry	Hinds	Deemer	Neshoba	Anding	Yazoo
Beulah	Hinds	Macon	Noxubee	Rocky Springs	Yazoo
Salem	Hinds	Newton	Newton	Liverpool	Yazoo
Bethesda	Hinds	Mt. Pleasant	Newton	Yazoo City	Yazoo
Jackson, 1st	Hinds	Lawrence	Newton	Providence	Yazoo
West	Holmes	Hebron	Panola	Miscellaneous credits, Churches not Designated	\$61.00
Belzoni	Humphrey's	Pine Grove	Pearl River	Total Receipts for Month of May, 1922	\$10,915.71
Union Grove	Ittawamba	New Augusta	Perry	ORGANIZATION OF PASTORS' CONFERENCE.	

The pastors of First district having decided that it would be a wise thing to organize themselves into monthly conferences to be held at convenient places have proceeded with these

organizations until now there are four monthly conferences in existence in our territory. The pastors are not confining their organizations to county or associational lines, but to such territory as will include a sufficient number of pastors to make the conferences practicable both as to numbers and as to accessibility.

The pastors of Simpson county have been meeting for two years or more at Mendenhall on Tuesday after the fourth Sunday of each month. Pastor J. P. Williams is their chairman and also leads them in the study of the Bible. The pastors of this county have co-operated in a splendid fashion to make this conference a success and they are more enthusiastic now over the work than ever before.

On Monday, the 8th of May, the pastors of Copiah county met at Hazlehurst and organized a conference. Brother J. P. Harrington was elected chairman and Brother R. W. Bryant, secretary. Hazlehurst was selected as the permanent meeting place. After a thorough discussion as to the scope of the conference and after a discussion of our denominational plans by Brother N. T. Tull the conference adjourned. These pastors met again on the 5th of June and had a most interesting and helpful program together.

At 10 a. m. on the 5th of June the pastors of the territory surrounding Jackson met for organization in the Second Baptist church of Jackson. The plan for this conference is to have the pastors of Warren, Madison, Yazoo, Rankin and Hinds counties join in making one conference. The reason for this is that there are not sufficient numbers of pastors in some of these counties to have such organizations. After a devotional service led by Brother D. W. Bishop the conference was organized by electing Brother W. A. Hewitt as chairman and Brother Thos. L. Wooten as secretary. In the forenoon Pastor W. A. Hewitt led in a round table discussion of the Plans and Problems in Our Churches, and Secretary R. B. Gunter led in a similar discussion of our denominational Plans and Problems. The ladies of the Second Baptist church served a bounteous dinner. In the afternoon Editor P. I. Lipsey directed us in a two hour study of the book of Colossians. This conference will have its next meeting at the First Baptist church of Jackson at 10 a. m., July 3rd, and will arrange for adjournment at 3 p. m.

On Tuesday, 10 a. m., June 6th, the pastors of Smith county met at Raleigh and organized a conference. Pastor J. W. Hudson of Raleigh was elected as chairman and Brother W. R. Allman of Mize chosen as secretary. After a devotional service led by Pastor J. L. Hughes of Bay Springs there was a round table discussion of our Plans and Problems led by the chairman. In the afternoon one hour and a half was spent in Bible study, also various associational matters were discussed. The next meeting place will be Raleigh and the time will be 10 a. m., July 4th. Brother J. L. Hughes will conduct the Bible study for that day.

Practically all of the pastors of Holmes county have expressed themselves as being favorable to such an organization and they will doubtless soon meet for perfecting a conference. When this is done all of the pastors of our district with one or two exceptions, will be in reach of a monthly pastors conference. It is our firm belief that such monthly gatherings of our pastors will prove to be of inestimable value to the work and will also be of great profit to the pastors themselves.

With sincerest gratitude for the splendid co-operation of all of the preachers and pastors in the organization of these conferences and with the heartiest good wishes for the success of each one, I am,

Fraternally,
T. W. GREEN.

ATTENTION COLLEGE HEADS.

T. J. MOORE.

The following is from the Literary Digest. It is good reading for all of us, but especially should our college presidents read it carefully and see to it that every member of his faculty reads it. It is my firm conviction that no member of a faculty of any Christian school who is not a hearty, loyal and devout Christian, and one who gives constant evidence of it by regular participation in preaching, chapel and Sunday school services, should be retained in the faculty no matter how well he may do the work in his special department. Nothing in the mind of our college presidents should be allowed to take the place of a personal and active religious life of one of his teachers. In the language of the apostle let the college president say to him: "If any man loveth not the Lord let him be anathema."

Below is the article. Read it.

Colleges Lack of Religion.

What the colleges need is what all the world needs—religion, say two writers who agree that American institutions of learning, as a class, are pretty well lacking in what should be the mainspring of their teaching. "If the colleges are to retain their importance," says E. S. Martin in Harper's Magazine, "they must be able to impart . . . spiritual leading to minds that are fit to receive it. If they don't, they fall in in their most vital office, in the use that most of them were originally founded to serve. If they fail in that, they lose their leadership, which will go to men of faith, as it always does." "An Instructor," who writes under this nom de plume in Scribner's Magazine, agrees wholeheartedly with Mr. Martin that the colleges need religion, a fact which, he points out, is only too generally disregarded. Not only is there a manifest lack of interest in the subject of religion on the part of the individual members of the faculty, he states, "but in some of our colleges a single course even, in the history or literature or philosophy of the Bible, in recent years, has been omitted." He discounts the idea that instruction in Christian philosophy and ethics should be discarded because it offers a fertile field of controversy, since to carry the argument to its logical conclusion "would afford sufficient reason for omitting instruction in every other field." So, holding that American colleges were originally started as Christian institutions, the writer insists:

"The time has come for them to reaffirm their faith. A definite stand for or against Christianity must be elected. No negative or neutral position will suffice. For so surely as any college attempts to occupy middle ground, just as inevitably will positive anti-Christian teaching and ideals creep in. If you doubt this, look around you.

"The great void in the world is the lack of standards; standards in business, in politics, in international relations—in fact, in every walk and avocation of life. Nowhere is this truth more manifest than in our colleges. What standards exist in educational theory, in teaching, in research, in scholarship, in advancement, of professors, save the most artificial and superficial? Above all else, where are the standards of lofty moral ideals and leadership to which the colleges throughout their departments once pointed their undergraduates?

"The Young Men's and Young Women's Christian Associations are performing valuable services in our institutions. But if the philosophy and ethics of Christianity are not presented on a basis of intellectual parity with the non-Christian systems of thought with which every student of philosophy is brought into contact, work of a religious nature operating on our campuses lacks the solid foundation which the superstructure calls for."

It is necessary, therefore, holds the writer, that if religion is to become vital in the colleges, the colleges must imprint their official

stamp of approval by offering "adequate and attractive courses in the Christian philosophy and ethics," and he assures us that the students themselves will be found anxious for such instruction. He would disarm hostility to a course in the Christian philosophy by declaring that "no one honestly disbelieves in the moral virtues of the Christian teaching." To offer courses in religion, then, "is but the initial step in our colleges. To impart true spiritual leadership, the whole curriculum should be permeated with religious teaching and ideals." Unfortunately, we are told, there is a great dearth of moral and religious influence on the part of the faculties, "evidenced not only in the conduct of their courses, but also in the lack of faculty attendance at chapel and other religious services." Yet, says the writer, "when you ask the students who of the faculty have been of the greatest influence and help, you will discover they are usually the same few teachers who have identified themselves with the religious life of the college." For

"Religion is more than a matter of instruction—it is a part of life and of everyday life . . . The naturalness, attractiveness and power of Christianity can be seen most clearly in the lives of men. Thus, the religious life of our colleges will become firmly established only when we have numbers of teachers who are, in every sense of the word, men themselves—sympathetic, desirous of helping and guiding their students, understanding and loving youth. When faculties are crowded with such men intent upon educating in those under them the highest ideals, then, and not till then, will we begin to approach a solution of our problem."

O-CONSISTENCY.

Recently the Record has been giving considerable space to a number of letters from a Unitarian minister in New Orleans, and in these letters the Unitarian reads the Baptist brethren a series of lectures on the subject of CONSISTENCY. He demands that all Baptists be consistent. I, also, believe in that doctrine. It should be demanded of all who propose to teach of things eternal. But I have wondered why this Unitarian was so deeply concerned about the Baptists.

While glancing through the Teachers and Pupils Encyclopedia I chanced to see the topic on Unitarians. This is considered as a reliable authority. It states that Unitarians accept the divinity of Christ, but reject his deity! Now perhaps my intellectual capacity has not evolved sufficiently to enable me to understand clearly such a position. Whatever the cause of my failure, I must confess that I do not understand how it is possible for a consistent person to accept the divinity of Christ, and reject His deity. Christ was what He claimed to be, or he was imposter. Is white black? Are circles square? Are thieves honest? I am always open to conviction on any reasonable matter. Perhaps the Unitarian can explain his position. But in the meantime he should practice what he preaches—CONSISTENCY.

Sincerely,
N. B. BOND.

Some stingy people are quite ready to testify that Jesus is in their heart. He must be in a very tight place.—Ex.

Pastor A. C. King writes that they had a great day at Lyman Sunday, nine being received into the church. The Sunday school was fine and the church had two good services.

Meetings are in progress at this writing at Sardis and Fernwood. Pastor Trotter is being assisted by Dr. W. E. Farr, and Pastor Campbell by Dr. W. R. Cooper. Hope to have good reports of them.

MISSISSIPPI WOMAN'S MISSIONARY UNION

OF STATE OFFICERS

1st Vice-President—Mrs. R. L. Bunyard, Canton.
 President—Mrs. A. J. Aven, Clinton.
 2nd Vice-President—Mrs. M. F. Dougherty, Shaw.
 3rd Vice-President—Mrs. C. Longest, University.
 4th Vice-President—Mrs. J. K. Armstrong, Louisville.
 5th Vice-President—Mrs. James Champlin, Hattiesburg.
 6th Vice-President—Miss Jennie Watts, Columbia.
 6th Vice-President—Miss Jennie Watts, Columbia.
 W. M. U. Vice-President—Mrs. A. J. Aven, Clinton.
 Recording Secretary—Mrs. P. I. Lipsey, Clinton.
 Young Peoples' Leader—Miss Fannie Traylor, Jackson.
 College Correspondent—Mrs. D. M. Nelson, Clinton.
 Training School Teacher—Mrs. J. L. Johnson, Hattiesburg.
 Margaret Fund Teacher—Mrs. W. H. Davis, Jackson.
 Mission Study Leader—Mrs. H. J. Ray, Grenada.
 Personal Service Leader—Mrs. Henry F. Broach, Meridian.
 Stewardship Leader—Mrs. R. B. Gunter, Jackson.
 Corresponding Secretary—Miss M. M. Lackey, Jackson.
 White Cross Worker—Mrs. Henry F. Broach, Meridian.
 Treasurer—Miss M. M. Lackey, Jackson.
 Editor W. M. U. Page—Miss M. M. Lackey, Jackson.

OTHER MEMBERS EXECUTIVE BOARD

1st District—Mrs. L. Covington, Hazlehurst.
 2nd District—Mrs. J. L. Martin, Indianola.
 3rd District—Mrs. J. B. Jones, Baldwin.
 4th District—Mrs. L. Carpenter, Starkville.
 5th District—Mrs. J. Pack, Laurel.
 6th District—Mrs. A. Taylor, Brookhaven.

WHITE CROSS SUPPLIES.

This fiscal year we shall all be pleased to take up our Hospital again in far away China, and send the supplies that are needed. Elsewhere we give the list of supplies that is asked of each district. You will hear from your Associational Superintendent in regard to your society's prorate. Or if you do not hear write to your District President, and she will aid you.

General Directions.

1. Draw threads to cut gauze.
2. In making compresses always have selvage or selvage dimensions to the right. It is not necessary to have selvage.
3. Have two people count dressings before packing and be sure in stacking to tie, that the dressings are faced fold to fold.

SEVEN

4. Tag each stack as to number and size and pack in 25-pound paper bags, tie and label. Be sure to leave no coverings.
5. In shipping like or wrap box in waterproof or heavy glazed paper.

Gauze Rolls.

- (a) To make gauze rolls, size 3 yds. by 11-2 inches.

1. Cut gauze 3 yards by 6 inches, remove selvage. Turn each end in 1 inch.

2. Fold cut edge (length) to center, edges almost meeting.

3. Fold on center lengthwise, which will make material 11-2 inches wide and leave no raw edge.

4. Roll firmly and evenly, turning in last end about an inch, tie with selvage or string.

5. Place 36 rolls in 25-pound bag and label—36 gauze rolls, 3 yards by 11-2 inches.

- (b) To make gauze rolls 3 yards by 2 inches. Follow above directions only cut 3 yards by 8 inches. Roll as above and label—36 rolls 3 yards by 2 inches.

- (c) To make gauze rolls 3 yards by 3 inches. Same as (a) only cut 3 yards by 12 inches. Fold edges to center then through center, which will make 2 inches wide. Label 36 rolls 3 yards by 3 inches wide.

- (d) To make gauze rolls 3 yards by 4 inches. Make as you do (a) and (c) only cut gauze 3 yards by 16 inches. Label package 36 rolls 3 yards by 4 inches.

- (e) To make gauze rolls 3 yards by 6 inches. Make same as (a) only cut gauze 3 yards by 24 inches and label 3 yards by 6 inches and the number (as many as you can get in 25-pound paper bag).

Gauze Compresses.

- (a) To make compresses 3 by 3 inches. 1. Cut gauze 12 by 12 inches. Always place

selvage or length edge to the right in making compresses.

2. Fold cut edges from top to center. Fold bottom edge to center so edges almost meet.

3. Fold to center from left edge, edges almost meeting.

4. Fold along on same center.

5. Fold along other center, making square 3 by 3 inches. Stack 25 and tie, label 25 compresses 3 by 3 inches. Pack as many sacks as you can in 25-pound bag.

- (b) To make gauze compresses 3 by 5 inches. Make same as (a) only cut gauzes 10 by 12 inches and omit No. 5. Do not fold. Pile 25 in stack and mark 25 compresses 3 by 5 inches.

- (c) To make compresses 3 by 6 inches. Make same as (b) only cut 12 by 12 inches and make 25 compresses 3 by 6 inches.

Other Supplies.

Sheets and blankets should be for single beds and extra length. Pajamas, light weight and outing should be cut by Red Cross pattern. Buy from any store.

WRAP EACH PACKAGE WELL AND SEND TO MISS M. M. LACKEY, W. M. U. HEADQUARTERS, JACKSON, MISSISSIPPI.

LIST OF WHITE CROSS SUPPLIES.

Asked of each District.

Pajamas, 40 (half lightweight, half heavy).
 Blankets, 5 pairs.
 Sheets, 20 pairs.
 Spreads 2.
 Bandages, 1000.
 Gauze Dressings, 2000.
 Towels, 12.
 Rubber Sheeting, 5 yards.

Asked of Auxiliaries.

Washrags, 25.
 Caps, 12.
 Aprons, 12.

"BIBLE AND MISSION STUDY."

We regret that this information on our Mission Study for this fiscal year was not given last week, as we promised. Some way the printer left it out. But here it is; and we do trust every woman will read it. We sincerely trust that it will be read aloud in each society and Y. W. A. in the State; and carefully discussed as it is read.

Remember the banner this year will be given to that District that holds most Y. W. A. Certificates. And all Y. W. As. stand an equal chance of winning, because we have never had a Y. W. A. Certificate before.

V. Bible and Mission Study. That societies and individuals pursue systematic Bible and mission study. Woman's Missionary Societies following the courses outlined in the W. M. U. free leaflet entitled "Concerning Mission Study," each student being encouraged to take the examinations and thus secure the prescribed mission study certificates with all of the seals. That for additional Bible Study they use books published by the Sunday School Board and those further recommended by their W. M. U. State Executive Committee, no seal however being awarded for such study. Realizing the necessity for prayer and also of knowing the denominational work, it is recommended that a new W. M. S. certificate be issued, the certificate, calling for the study of two books, one being a recommended book on prayer and the other being the current year's reports of the five Boards of the Southern Baptist Convention and of the W. M. U. resolutions and reports, a small seal being awarded for the study of each book in whichever order preferred, a large official seal being given upon the completion of the second book. Knowing however that each one of the chief aims of mission study is to fit the student to teach missions to others, especial attention is called to the certificate which is awarded to each one who leads a mission study class during the current S. B. C. year, provided that person already holds the two large official gilt seals of the Union, also the Union's large blue seal and the new large of-

ficial seal mentioned above and provided the stamps for the card. That each state W. M. class taught is not for some organization entirely distinct from W. M. U. To any one holding this honor certificate a small seal will be awarded for each class thus taught, the second honor certificate being given in recognition of the seventh class taught since the winning of the first honor certificate. That a Y. W. A. certificate be issued for a course similar to that outlined for W. M. S. That the Union continue to issue mission study seals to each R. A., G. A. and the Sunbeam upon the completion of each missionary book studied under the direction of a leader, the certificate with one seal being awarded for the first book studied, selection of the books to be made by the State W. M. U. Executive Committee from the list recommended by the W. M. U. That mission study stamps be again issued to each R. A., G. A. and Sunbeam for every missionary book read, selection of books to be made from the list mentioned above, the mission reading certificate with one stamp being awarded for the first book thus read, the reader being encouraged to win the other four stamps for the card. That each state W. M. U. endeavor to reach its young women for missionary training at the summer assemblies by providing a study class especially for them. That to the same end, classes especially for girls and boys of the G. A. and R. A. age and a missionary story hour for children of the Sunbeam age be similarly conducted at such assemblies. That every society work towards the reaching of clause VII of the standard and that to this end a list of approved mission study books be published in the W. M. U. Year Book and in the October issue of Royal Service. That wherever practical the January Week of Prayer be followed by the study of a foreign mission book and the March Week of Prayer by one on home missions, the particular home mission book being "Bible Evangelism" by Dr. W. W. Hamilton and the foreign mission one being "Southern Baptists and Their Far Eastern Missions". That as a lasting result of the study of "A Crusade of Compassion" societies again be urged to prepare supplies for S. B. C. hospitals on the foreign fields, each state W. M. U. appointing early in June a chairman to direct such activities in the given state. That as an additional result of mission study each state W. M. U. continue to ingather a free-will offering at its annual meetings, the offerings to be designated for the Missionaries' Library Fund, said fund in each state to be used by the state W. M. U. in supplementing the libraries of women missionaries who have gone from the state to the foreign fields.

MONTHLY MISSIONARY TOPICS FOR 1923.

Spread of the Kingdom.

January—Prayer and the Uttermost Parts.

February—"Where You Want Me To Go"

March—"Such as I Have, Give I"

Educational Ideals.

April—Christianity's Influence upon Educational Ideals.

May—Schools for Special Training.

June—Educational Program of Southern Baptists.

Evangelism.

July—Evangelistic Agencies of Foreign Board

August—Evangelistic Agencies of Home Board

September—Evangelism in Local Church.

Medical Missions.

October—Hospital Work of Southern Baptists

November—Medical Missions and Evangelism

December—Christianity and the Healing of the Nations.

The Baptist Advance must have cash in advance after Oct. 31.

It is said there are five babies born in Germany to one in France. France is perishing by suicide.

B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve."

DISTRICT ONE CONVENTION.

In spite of the heavy rains during the days of the convention at Jackson, 110 out of town delegates attended the convention. This proved a few less than last year but was a much better representative crowd coming from more churches and more counties than last year.

The program was a great success as pronounced by all who attended. Mr. Lee was there and captured the hearts of everybody with his wit and humor, zeal and earnestness.

The conferences were most helpful as our common problems were discussed. Miss Fannie Paine Morgan had charge of the Junior-Intermediate conference, and Mr. Lee the Senior.

The Second church, Jackson B. Y. P. U. combined in giving as a pantomime "The Creation of the B. Y. P. U." This was effective and set forth the relation of the B. Y. P. U. to the other services of the church.

The convention goes to First Church Vicksburg next year.

The new officers for the year are president Mr. Hary Jones, Vicksburg; vice president, Mr. McKay, Canton; secretary, Mr. W. O. Boyd, Jackson; Jr. Int. leader, Mrs. P. E. Haley, Florida.

The convention had a good beginning and a wonderful climax and ran at high tide all the way through. Bro. Wooten inspired everyone right in the beginning with his message. His message was given the proper setting by the welcome address by Mr. B. B. McLendon, and the response by Mr. J. M. Menger.

The talk by Mr. John Latimer on "How to Put Pep into a B. Y. P. U." was a masterpiece and thoroughly appreciated by all, and we enjoyed the words of Bro. Green as he spoke on efficiency and made an appeal to the young people to work together with him in living a greater life of usefulness to the churches of District one.

The first and last word to be said in thinking of the success of the convention are words of appreciation for the way in which the people of Jackson entertained the convention, their hospitality was unbounded. We enjoyed every minute and hated to see the last hour come.

DISTRICT FOUR CONVENTION.

It was a "general rain" for it reached from Jackson to Ackerman and then some but the trains ran and the folks came that way and gave us a larger crowd than that of last year and these came from nine counties in the district.

After the welcome address by one of Ackerman's most popular young men, Mr. McLemore, of Union brought a message of "Good cheer" followed by the convention sermon, by Rev. J. D. Franks of Columbus. It was a great message on "Conservation," which was an optimistic outlook for the young Baptists of today.

Mr. Lee was with us here also and in his usual way led us to the moun-

tain heights and bid us view the land of conquest that flows with milk and honey and bade us go in and possess the land.

Every minute was full of top-notch experiences. Everybody seemed to be free and entered into the conference whole heartedly. Miss Morgan leading the conference for Junior and Intermediate work and Bro. Lee the Senior.

After Bro. Lee's last message Friday evening the young people of Ackerman gave a pantomime, presenting "Ann of Ava," in eleven acts. It was wonderfully done, everyone taking part acted it perfectly and every soul was stirred as we had the pictures of love, faith and devotion to the Master brought to us portrayed in the lives of Judson and his faithful wife.

It was a great convention. One pastor said, "I got more out of this convention than I did from the state convention."

Mr. T. C. Jewell of Columbus, vice president of the convention, having presided in the absence of the president who has been suffering from a break down, was elected president for another year. We elected as vice president, J. C. Maxwell, Kosciusko; secretary, Miss Mollie Ellison, Meridian; Jr. Int. leader Mrs. R. B. Fulcher, Ackerman.

The convention goes next year to Louisville.

Next week Districts Six and two hold their conventions. We will report the Okolona and Wiggins meetings next week.

PICAYUNE ORGANIZES.

The young people of the Picayune First Baptist church together with their pastor, O. P. Estes, met May 8 and organized a Senior B. Y. P. U. and elected the following officers:

President, A. C. Dawson; vice president, Mrs. B. B. Swatts; secretary, Sara Cross; Cor. secretary, Bertha Meadows; treasurer, Chas. Hardee; chorister, Lois Anderson.

We welcome this union into our state federation and look to them to hold up the standard. Miss Meadows reported the organization.

PORT GIBSON.

A letter like this one always cheers the heart of your secretary. Dear Mr. Wilds:-

We feel that your visit to Port Gibson was quite an inspiration to us. Soon after you left we organized the Intermediate B. Y. P. U. with 15 members enrolled. We made a very successful start and are doing fine up to date. We already feel the effect of this union in our church and it is doing wonders for our members.

Recently with the help of our leader, Bro. Morris, we put on the play, "The Trial of the Robbers," at Port Gibson. Later we took it to Englewood, Patterson and West Side. We appreciated the large audiences at each place and hope that they were taught a lesson in tithing.

We expect to send some delegates

to the convention to be held at Liberty and hope to see you there.

Yours for service,
LUCILE LOFTON, Secy.

FIVE UNIONS NOW FOR FIRST CHURCH LAUREL.

Another division of the Intermediate union gives First church, Laurel five B. Y. P. U.'s. Mrs. McDonald was elected leader of Intermediate No. 2. The idea of the "Graded B. Y. P. U." is growing. It's the only way to carry out the motto: "All Baptist Young People Utilized."

THE WORK OF THE HOLY SPIRIT.

(Continued from last week.)

In studying the work of the Holy Spirit in and with a believer in service, and worship, we want to bear in mind the dual life of a believer. That is the two in one. The inward man, or that which is born of the Spirit, and the outward man, or that which is born of the flesh. Both must dwell together in continual warfare, and the warfare never ceases. The flesh lusteth after the things of the flesh, and the spirit lusteth after the things of the spirit.

We cannot intelligently watch and follow the work of the Holy Spirit in a believer in his service and worship, any other way. First we want to get it fixed in our mind and heart that we (the believer) are living a life of "liberty." We are no longer under the law of condemnation and cannot come into condemnation.

But we are now sons, children of God. Heirs of God, and joint heirs with the Lord Jesus Christ. We are all one in the family of God. And we want also to bear in mind that we are now free to live, act and think as free people. Only "we should not use our liberty as an occasion to satisfy the lusts of the flesh," or in other words there is no compelling force to control our thoughts and actions. The Holy Spirit is with us and in us, to guide us in all truth. But does not guide us if we turn from the truth. He does not compel us to exercise our mind on spiritual things, but if we will, then He will guide us in all truth.

It is a lamentable fact that lots of saved people who are indwelt by the Holy Spirit refuse to be led by the Spirit, but hold "the truth" in unrighteousness, such are they who walk after the flesh, keep their minds continually employed in worldly cares, worldly thoughts, worldly pleasures, and worldly pursuits. They do not really know they are being led by the flesh, when they are walking in the flesh, and they are not (not all of them) necessarily in the very slime pits of sin. Lots of them are what we would call good people, honest, moral, and lightened, but we are careless and negligent in the things of the spirit, which by not being led by the Spirit they drift further and further away from spiritual things until they grow in sin. Now these are those who refuse to be led by the Holy Spirit in service. As I said before they are free to live that kind of life. God does not compel them to live righteously, but they are His, and He deals with them as sons, and uses the rod of chastisement on them for their own profit. (I know lots about this by my own

personal experience.) Now how does God deal with this class of believers? He is long suffering with them. He is merciful unto them. He is faithful to them, though they are unfaithful to Him. He punishes them with the rod of chastisement, not for His pleasure, but for their profit. The Holy Spirit pleads with them (while they grieve Him) with words such as these: "I beseech you brethren by the mercies of God." (You may say that was Paul writing to the Romans.) That is true but remember the Holy Spirit was the dictator and moved in Paul to write the things he wrote. And words like his, "you are free but do not use your freedom to satisfy the lust of the flesh." "If you live in the Spirit you should also walk in the Spirit." and in lots of places the Holy Spirit (in the written inspired word of God) pleads with us to let Him lead us. For if we are not led by the Spirit we will surely be led by the flesh, we can not stand still. He beseeches us, beg us, pleads with us, to walk worthy of the vocation where with we are called. He pleads with us in words like these: "Let us, therefore follow after the things which make for peace," and etc. (Rom. 14-19.) "Now I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak the same thing," and etc. (1 Cor. 1-10) "For brethren ye have been called unto liberty, only use not liberty for an occasion to the flesh," and etc. (Gal. 5-13.)

"This I say therefore and testify in the Lord that ye henceforth walk not as other Gentiles walk" and etc. (Eph. 4-17) "Be ye therefore followers of God as dear children" and etc. (Eph. 5-1) "Finally my brethren be strong in the Lord," and etc. (Eph. 6-10.) "Finally my brethren whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things," (Phil. 4-8.) "Mortify therefore your members which are upon the earth," and etc. (Col. 3-5.) "Furthermore then we beseech you brethren and exhort you by the Lord Jesus that as ye have received of us how ye ought to walk and to please God. So ye would abound more and more," and etc. (1st Thes. 4-1) "But whoso looketh into the perfect law of liberty, and continueth therein, but a doer of the work this man shall be blessed in his deed" (James 1-25) "Submit yourselves therefore to God," and etc. (James 4-7) "Finally be ye all of one mind having compassion-one of another" and etc. (1st Peter 3-8.)

You see in all these things He pleads with us. He is ever ready to lead us, but nowhere does he compel us or drive us to duty. Therefore we may submit ourselves to him and be led by Him, or we may refuse and walk after the flesh. But to follow after the things of the flesh means trouble, destruction, ruin and death. Not a severance of our relationship with God, but the shortening of our days on earth. Now

(Continued on Page 13)

A CONVENTION ECHO.

M. S. Hill, a member of the Baptist church at Canton, Miss., attended the Southern Baptist Convention at Jacksonville, the following is his impression of the convention and was read by him at a regular church meeting.

When you look at a person reading a book you can tell by the expression on his face whether or not he is reading about pleasure or horror, or mirth or grief or gaiety or tragedy; can you tell by looking at me what effect if any, my attendance at the Baptist Convention had on me, if not I will try to tell you in words, making no attempt at expression.

Whenever and wherever a Convention is held and for whatever purpose, those who want to go and intend to go, begin early to make arrangements for the journey, they make all necessary provisions for a safe and sure course of travel by whatever route they take, they also arrange for the comfort of their families they leave behind.

My friends all if you want to go to heaven and intend to go sometime; are you making any preparation for the trip?

I am sure that all the preachers and delegates who traveled to the convention, started out well equipped for the journey, nor did they relax efforts on the way for at intervals they held Christian services in the Pullman coaches, they had song and prayer and sermon, just the same as if they were in a real church building, they did not heed the rattle and noise and jells and jerks of the coach and wheels when converted into a place of no ship. When the train stopped the preacher continued and when it started again he was still preaching and I believe if we had plunged into a deep river, he would still be raising bubbles to the top shouting praises to the Lord.

We were continually moving in some kind of conveyance from the time we left home until we reached our hotel in Jacksonville, we were met at the Union Station by many automobiles that had this sign on them, "Hop in Baptists," they carried us about the city without charge.

The Baptist people are so eager, so earnest, so enthusiastic in any undertaking that is good and great and noble and grand, that in order to attend their meetings you have to go early to avoid the rush, so early next morning we "Hopped in" and went to the tabernacle some distance out. They were all there and still coming.

The big guns were mounted on a high platform and from there they ranged on down to the pin fire who could not throw a mighty shell, but could make a bright light where needed in a dark place.

After several songs the big guns, President Mullins, the Governor, the Mayor, began to fire. It was stated from the platform that the president of our United States is a Baptist, also the Secretary of State, the Governor of Florida is a Baptist, the Mayor of the city was a Baptist, and I add that since we all worship mammon that the richest man in our country is a Baptist. The president of the Southern Baptist Convention is also a Baptist.

The president's address was notable in that it traced the origin and trials of the Baptist Creed, of the hardshell period when newly hatched from the egg of limitation, came stalking out with a piece of shell stick on its head, that shell has been removed, as we are now full feathered and soaring with one idea, one spirit, one thought, the propagation of the teaching and the following after the commands of the Master as written in the New Testament and illustrated in the song, "Follow Me, I'll Take you Home."

Baptists say to the forces of evil as was said by the French armies to the Germans, "Thou shalt not pass!"

The question of women holding office in the Southern Baptist Association was brought up and considerably discussed and agitated, someone said, "Just think of the idea why in many parts of foreign countries a wife can be bought for fifty cents, another said, why I do not see anything strange or miraculous about that, "She is worth it," so a vote was taken and now women can fill some of the conventional offices.

No organization has a monopoly on perfection, neither have Baptists; now and then when a vital issue was at hand, an agitation would start up among the officers and delegates of the convention, they would start to arguing then stop arguing and go to discussing and finally start off altogether, you would think they were quarrelling, but only like spirited horses gnashing their bits, they wanted to go, and went, pulling the whole gospel army by the reins.

A great renewal of the Baptist body is reaching out in the hospital field. They have built a \$500,000.00 hospital at El Paso, Texas, another proposed to be erected at New Orleans. A vote was taken at the convention. The hospital will be built by Southern Baptists. I do not see why Baptists want to build hospitals for the cure of tuberculosis and other diseases, unless they want to keep heathens and other people out of the grave yard in order to prepare them for the Kingdom Come.

But there is no telling what Baptists will undertake or venture into. They attempt anything that is plausible. Anything that will uplift mankind physically, morally and spiritually, they are already in many fields of national usefulness, except political, but they have their eyes open, and stare wildly at evolution, this was vaguely discussed in and about the tabernacle and reminds me of the Baptist preacher telling a deacon of an incident at a meeting way out in the country. He was kneeling down praying when he heard something snap, and on opening his eyes he beheld a ferocious bull dog that had come up and was in front of him. He said, deacon I drew back a little and continued to pray but I kept one eye open, so Baptist adhere to the admonition "Watch and pray."

Do you know that Baptists now have an emblem which can be worn on breast pins, cuff links and rings. It has not been officially adopted but is recognized. The emblem is an engraving in gold of the earth surrounded with black, illustrating the world in darkness. On top of this is

a cross in red with an open Bible in white, representing how the world is brought to light by the blood of Christ through the teachings in the Bible. No doubt those of you who like jewels will soon be wearing this emblem of truth and fact as a badge of a Baptist. Your faith then will be recognized though you be unable to proclaim it.

This emblem will be of assistance to Baptist workers in foreign fields for by explaining its meaning, the first lesson of our faith will be taught it will also be of use among the uninitiated in our own country.

At the convention the missionary spirit was given great attention and regard. The forty-six Baptists elected by the board and who pledged themselves to separate from home and friends and country to travel in foreign lands among strange people, to obey the command of the Master, and teach the strangers the way to live, to higher life and to heaven.

These sacrificing heroes were brought out singly and in pairs and introduced to the thousands of supporters in the audience. When the missionary was a young man, his bride to be stood by his side as the better nine tenth of the Christian unit. When the elected was a young woman, her fiancée stood with her. He will be used as a sort of trailer in gathering lost souls in the wilderness abroad. Each was wildly cheered after being introduced and his place designated. It was as impressive as soldiers going to war. One father and mother and child was among the number. You will note that Baptists begin early to train the young, while the cradle song is sung by siren mother drowning the drowsy prattle of a babe. Baptists then begin to train the chubby hand to clutch the cross of Christ.

Taken generally and altogether, seriously, Baptist people are prayerful, careful, jolly and social, progressive and charitable, strong, upholding the torch, enlightening the pathways of all people of the earth that they may travel in safety the road to the cross and to victory but I am going to prove to you that they are great drinkers. Do you know what all Baptists drank at the convention? Good Hope Water, supplied by a mineral water company of Florida. They furnished free to Baptists at the tabernacle, at the armory, at the book tent, 3000 gallons of water cooled by about three tons of ice, and handed out in 43000 paper drinking cups. Every drink of this water made you a better Baptist physically. And yet some Baptists are like the mule that had only two faults. He was hard to catch and was good for nothing after you caught him.

Baptist people will endure any discomfort if they are to hear a great Baptist preach, as evidenced at the last memorial meeting held under the roof of the tabernacle. It was miserably hot under that great tarred roof. They loosened some of the planks along the walls to let a draft yet they sat there and the hotter they got, the wetter they got, and if Dr. Truett had not stopped preaching as soon as he did, there would be left nothing but thousands of great

chunks of moist spirits, now if the devil had a chance to get them all at once at that time, he would not have them in, in that condition for they would put his business out in three minutes and he would have to move to Canton to get material to start up again.

Florida is a flat country. It looks as if some great child of nature, playing with the sands of the sea, did with its two great hands scoop up from the oceans of waters a mountain of sand, carefully smoothing it down to a long strip of country just above the level of the waves of the seas, then playfully and majestically with one mighty stroke of its great fingers ploughed a groove centrally north, then eastwardly to the sea, this the Spaniards discovered and named the St. Johns river. Then time goes on, another discovery is made.

A vast horde of people made and fashioned and named and instructed by their Maker to come together for the advancement of His glory and His Kingdom, sought and discovered a beautiful city on the banks of this river and there convened in that city Jacksonville, Florida. The powerful and undaunted Southern Baptist Association.

On motion Congressman Wm. D. Upshaw of Atlanta, Ga., the following resolution was unanimously adopted by the Southern Baptist Convention:

In May 1873, the Southern Baptist Convention, in its meeting at Mobile, Alabama, appointed a committee in which Dr. Jno. A. Broadus, was a member in reference to our duties to the Jews; and after an earnest address delivered by Dr. Jeager, a converted Jewish Rabbi, the following resolution was adopted:

"That we do gratefully remember this day our unspeakable indebtedness to the seed of Abraham, and devoutly recognize their peculiar claim upon the sympathies and prayers of all Gentile Christians and we hereby record our earnest desire to partake in the glorious work of hastening the day when the superscription of the Cross shall be the confession of all Israel: 'Jesus of Nazareth, the King of the Jews.'"

Before the convention adjourned Mr. Thos. P. Miller, who was a large contributor to both the Foreign and Domestic mission boards, addressed a letter to the convention enclosing a gold dollar which was to serve as the nucleus of a fund for establishing the first Baptist church at Jerusalem. The Foreign Mission Board opened an account with that prospective church on May 9th, 1873 and put the gold dollar to its credit. From that time on until the meeting of the convention at Fort Worth, Texas in 1890, Mr. Miller and others made additional contributions to this cause. After nearly fifty years, Mr. E. C. Miller of New York City, a native of Mobile, Ala., leaves the Episcopal church and unites with the Calvary Baptist church of New York City. The spirit of his father seems to be the spirit of Mr. E. C. Miller and his address yesterday on this

50TH ANNUAL SESSION OF BLUE MOUNTAIN COLLEGE

Opens September 12, 1922.

We already have a large number of room engagements on hand. Others are coming in almost daily. We expect to open next session with all dormitories newly renovated, a big new concrete swimming pool ready for use, all rooms convenient to nearby bathroom, a number of rooms with private bath and a larger number with combination bath-rooms.

A faculty of unusual strength and competence will be in charge.

Write for catalog or send \$10.00 to engage room.

Remember our ten weeks summer term which enables students to finish a full four year course in three years.

W. T. LOWREY, LL. D. President, Blue Mountain, Miss.

PROHIBITION PARAGRAPHS

I. J. Bailey, D. D., State Superintendent Anti-Saloon League

The last Legislature passed two bills, strengthening our state prohibitions laws, as follows:

Senate Bill No. 40. An Act to make it unlawful for any person to own or have in his possession a still or any part thereof, and providing a penalty for its violation.

Section 1. Be it enacted by the Legislature of the State of Mississippi, That it shall be unlawful for any person or persons (except an established laboratory where the same is kept for experimental and lawful purposes) to own or control or have in his possession a distillery, commonly called a "Still" or any part thereof.

Section 2. That any person or persons violating the foregoing section shall be guilty of a felony and confined in the penitentiary for a term of not exceeding three years or by a fine of not less than \$300.00 or both such fine and imprisonment.

Section 3. That this act shall take effect and be in force from and after its passage.

Approved March 24, 1922.

House Bill No. 93. An Act to more effectively enforce prohibition in Mississippi.

Section 1. Be it enacted by the Legislature of the State of Mississippi, Any person convicted of having more than one quart of whiskey or any other intoxicating drink in their possession shall be sentenced to serve not less than thirty nor more than ninety days in jail in addition to the money fine prescribed by law.

Section 2. That any person convicted of the sale of whiskey or any other intoxicating drinks shall be sentenced to serve not less than ninety days nor more than six months in jail in addition to money fine prescribed by law.

Section 3. No justice of the peace or judge shall have authority to suspend said jail sentence.

Section 4. That this act take effect and be in force from and after its passage.

Approved March 13, 1922.

Mind that when a person is convicted of selling liquor, the judge has

no discretion in fixing the penalty, as that is fixed by the Legislature, and that the same is true of a conviction for having it in his possession.

County officers who are endeavoring to enforce the state prohibition laws, will find that these two enactments will greatly facilitate their work. Let it be said here and now that county officers are spurring up considerably in the enforcement of prohibition laws, and by the aid of these two new laws, we should reasonably expect to see law violators brought to a speedy and rigid account.

Every good citizen is called upon to accept jury duty without squirming or shirking. It is a matter of common knowledge that otherwise good men will strain the truth almost to the breaking point to keep off jury duty. Let all such stop and think.

WIGGINS

I am returned to my native state as pastor of the Wiggins Baptist Church. We have been received cordially and "substantially" by these good people, and are beginning the work here hopefully. Of course I crave to be received into the good fellowship of the Mississippi brotherhood and be identified with them in the work of our Master. Though I spent the past twelve years—most of my ministerial life—in Alabama, I had never ceased to be interested in Mississippi affairs. I trust my return is of the Lord, and my highest ambition is to be useful in His service. Come to see us.

Yours in the harness,

H. D. Wilson.

Wiggins, Miss.

The day before Mandy was to be married she took the few dollars she had saved to her boss and asked him to keep them.

"Mandy, he asked, 'why don't you keep your money? You're going to be married tomorrow.'"

Mandy replied: "Lord bless yo' boss! I ain't gwine tuh trust dat money in de house wid no strange nigger!"

Continued from Page 10.

platform in reference to the obligation of the convention to the Jews and especially to the work in Palestine, impressed us deeply and we desire to express our deep interest in this cause and wish our brother E. C. Miller, Godspeed in the work to which he has placed his hand and in which he has placed his heart.

HILLSDALE BAPTIST CHURCH.

About 8 years ago Hillsdale was an afternoon preaching station. After two years we organized a church with fifteen members. We now have one of the best equipped church houses in the state. Record breaker,—this church, was built, has never owed one dollar. We have preaching two Sundays per month, and the the pastor's salary each month—most of the time the salary is paid in advance.

How the church cares for the pastor. I have preached in all my meetings, but one the most money I ever received for holding a meeting was paid by this church. Last year the church learned the pastor wanted to build a Home. Here is what the church did. Bro. R. Batson gave the lot worth \$500.00, the Southern Timber and Lumber Co. donated the lumber worth \$2000.00 and now the pastor has one of the best homes in Poplarville. I want some churches to read this who think they have done a great thing for the pastor when they send him a few bags of fruit some canned goods and a ham. Just recently Bro. R. Batson made me a personal gift of \$150.00 check. Hillsdale is a little town of big people. I call this the best church in the state. That is what makes life worth living to work with good men and women.

Fraternally,

Jno. P. Culpepper, Pastor.

Poplarville, Miss.

June 5, 1922.

RESOLUTIONS OF RESPECT.

Whereas it has pleased our Heavenly Father in His inscrutable wisdom to call from earth into His infinite presence our beloved teacher, Mr. R. D. J. Smith, and

Whereas we recognize that in Mr. Smith the noblest attributes of a Christian were lived, that he was in truth,

and in fact, a true husband, a devoted father a loyal teacher and a generous charitable friend, be it

Resolved that we the Woman's Bible Class of the Centreville Baptist Church realize that by the departure of Mr. Smith, we have lost a most valuable leader and member and that we extend to the bereaved family our heartfelt sympathy. Be it

Resolved that these resolutions be spread upon our minutes, that a copy be sent to the family, the Baptist Record be requested to print same and that it be also published in the Centreville Jeffersonian.

Mrs. J. C. Robert,

Mrs. G. H. Suttle,

Miss Vivian Roark.

Committee.

OBITUARY

Brother J. B. Gordon who was born in Sumter, S. C., sixty years ago, and came with his parents to Daleville, Kemper County, Mississippi while just a boy, was married about forty years ago to Miss Bettie Clark of Kemper County. The wife and four children are left to cherish his memory. He was very modest, honest, and upright in his life. He was converted early in life and joined the Presbyterian Church. Several years ago he came to the Black Water Baptist Church in Kemper and remained a faithful member until called home.

May God comfort and bless.

W. Rufus Beckett, pastor.

Philadelphia, Miss.

TO MISSISSIPPI BAPTISTS.

We appeal to one hundred and fifty Baptist of the state for \$1.00 each to assist in the erection of a church at Pine Hill in Clarke County Association. Send contribution to H. D. Thames, Pachuta, Miss. If you want to help a worthy cause here is your chance.

MRS. WALTER WATSON,

Chairman Finance Com.

Patient: "Doctor, I've known you so long that it would be an insult for me to pay your bill, so I've arranged a handsome legacy for you in my will."

Doctor: "You don't mean it—I am overwhelmed—by the way, just let me take a look at the prescription again."—Banter.

Sunday School Department

S. S. LESSON, JUNE 18th.

R. A. Wenabbe.

The final overthrow of Judah. National sins leads to national ruin. Lesson text, Kings, 25:1-12. Reference passages, Duet. 28:15-19, 25, 36, 37; 2 Chron. 36:11-23; Luke 19:41-44.

Introduction. The rise, development and overthrow of empires, kingdoms, dynasties and civilizations make up the pages of history, disclosing in tragic form, the strength and the weakness of mankind. The elements of national decay may be held in abatement for a season, and the perversities of men may be restrained by the coercive demands of moral rectitude and the desire for national greatness and stability. The consciousness of national security accumulation of wealth, the spirit of cupidity and love of pleasure, and sensuous gratification, obscure the high ideals, and vitiate the lofty purposes of national life, relaxing the moral vigilance and energies which alone guarantee civilization against the encroachments of decay and death. The will of God, as the supreme authority, regulative of all human relations, personal, social and national, gives moral value and sanctity to all human governments, sets their limits and determines the purpose of their existence. With a disregard for the will of God come moral paralysis, corruption of thought, and degradation of all finer sentiments of life, rebellion, riot, ruin, register the history of the extinct nation of the earth. The Northern and the Southern kingdoms of the twelve tribes all conspicuous illustration of this inevitable epitaph, vouch with the warnings of two and a half millions.

The downfall of Judah was effected by detailed deportations of the people by the king of Babylon. The captives were carried off in three detachments. During the reign of Jehoiakim 607 B. C., the first detachment by Nebuchadnezzar acting under his father, Daniel, and other princes were taken to the Chaldean country. In 599, B. C. during the reign of Jehoiachin, ten thousand of the chief people were deported by Nebuchadnezzar. Later on, 588 B. C., under the reign of Zedekiah, Nebuchadnezzar carried off nearly all the people of Judah. Only a small remnant were left under Gedaliah. The majority of this remnant were slain by Ishmael. A contingent went down into Egypt with Johannah, while a residue of inferior type remained in the fatherland. So the kingdom of Judah was erased from the pages of history.

2. A comparison of the conditions of the Northern and the Southern kingdoms are impressed with the striking similarities of conditions of the two kingdoms. The forces of evil are the same. Their forms of expression are the same and the same fate befalls them both. We are indebted to the prophets quite as much as to the historians for the portrait of the people and the causes

which brought their overthrow. Wealth and luxurious living shattered the old conditions of tranquility and equality which characterizes the earlier times. Isaiah minced no words in denouncing the land monger who added house to house and field to field that they may be placed alone in the midst of the earth. "Houses of hewn stone, ceiled with cedar, and painted with vermillion, furnished with beds of ivory and luxurious couches upon, which they stretched themselves became the controlling passion of the wealthy. Sumptuous feasts, furnished with lambs from the flocks and calves from the stalls, wine from the vineyard and costly ointment from the apothecary, afforded the means of every form of sensuous indulgence and social corruption. The cries of the poor were unheeded, the hungry unfed, the naked unclothed, the homeless unsheltered and the oppressed left to the relentless greed of his adversary. The low level to which the people had fallen is disclosed in the luxurious dress and ornaments of the women of Jerusalem. Isaiah gives an inventory of the wardrobe of the wealthy women of that city in his time. Ankle band, caps of network, crescents, pendants, bracelets, and mufflers; headties and anklet chains, sashes, perfumes, boxes and amulets, rings, nose jewels, festival robes, mantle shawls and satchels; hand mirrors and fine linen, turbans and veils. This vulgar toggery in which their possessors deported themselves, affected their movements and gait in their public appearance. These daughters of Zion were haughty and walked without stretched necks, and wanton eyes, walking and mincing as they go, making a tinkling with their feet, (Isa. 3:16-23.) Women's dress is the barometer registering the moral conditions of the people. When the conservators of all the finer things of life adorned themselves in a way to appeal to the sensuous nature of men, at the cost of modesty and purity of suggestiveness, the movement is down grade, coasting unchecked to ruin.

With such a stimulant and environment immorality was rampant. Impurity and sensuality flourished under the baneful influence of idolatry. Sensuality became a religious cult, and the vice of licentiousness paraded itself unrestrained and unbuked. This deadly virus inoculated the whole body politic, from the king to the peasant. The festering mass of decay smelt to heaven and invoked the avenging wrath of Israel's God.

3. The instrument of the avenging wrath was the king of Babylon and his fierce Asiatic army who asked no quarters and showed no mercy and for two years they beleaguered the city. They so beleaguered the city as to cut off every way of escape. It was a fight to the death. The awful carnage raged with savage cruelty, bravery and skill in the

use of the ancient weapons of warfare. The battering rams, pounding against the walls, the catapults, hurling stones, with deadly force, and the archers sending their arrows tipped with fire, kindling a conflagration throughout the city for two long years furnish a scene of ferocity which beggars all description. The population within the city resisted with tiger like courage, born of desperation, the assaults of the enemy. Famine and pestilence swept the city, with fatal effects, leaving in their wake an indescribable scene of suffering and death. The day of the wrath of Israel's God had come upon a gainsaying, a rebellious people. The horrors of the siege are set forth in Jeremiah's Lamentations 4:1-12. He passed through the siege.

4. The flight and fate of Zedekiah is one of the most pathetic tragedies in the biblical record. When the city was crumbling to ruin and the Chaldeans were pouring in like a flood tide of death Zedekiah and the residue of fighting men fled, by night, by the way of the gate between two walls and went the way toward the plain but was overtaken by the Chaldeans in the plain of Jerico and his army was scattered abroad. Jerusalem dismantled his army defeater, or stamped and his people dead in countless numbers and the throne of Judah gone forever were the attendant circumstances of the Zedekiah's capture. The sequel yet to follow was the climax of the horrible fate which his disobedience and that of his people had invited. By their rebellion they had heaped up wrath against the day of wrath and the righteous judgements of God.

Zedekiah was taken up to the king of Babylon at Ribah "and gave judgment upon him." The sons of Zedekiah were slain in his presence and with them all the nobles of Judah (Jer. 39:6). The kings of Babylon, then put out the eyes of Zedekiah and bound him in chains and carried him off to Babylon. The last thing his eyes ever looked upon, was the suffering and tortuous death of his sons. The last photograph ever stamped upon his mind was the murder of his sons. This was to hang upon the walls of his memory till the day of his death.

5. The work of destruction went on: Nebuzaradan, a servant of Nebuchadnezzar, burned the house of the Lord and the royal palace and all the houses of Jerusalem and the attendant army demolished the walls of the city. The once proud city now lay a barren waste and the remnants of the people were carried to the land of captivity. Only a few of the poor were left to care for the vineyards and till the soil. Zedekiah the last of that line of wicked kings had sown to the wind and reaped the whirlwind. They sowed what they chose, they reaped the harvest which the God of all righteousness has determined in the moral necessities of His administration shall be the fruit of sin, "God is not mocked whatsoever a man soweth that shall he also reap." This law is true of nations as of individuals.

SHUBUTA

Rev. E. G. Diamond, one of the 90 graduates from the Seminary at Louisville last session, has been on the field. He suits the church and he likes the congregation. Look forward for a good year. He will do his part if the membership does theirs. Ye editor visit Clarke county association this October 26th. Meets with Shubuta church. Will look for every church to be represented by delegates. We extend a strong invitation to come.

W. H. PATTON.

Shubuta, 6-12-22.

There is a strong family resemblance between Jack and his sister. I believe it's in the nose."

"Yes, that does run in the family."

THE BUREAU HAND BOOK.

This is a collection of scriptures with a clear cut purpose in view. In the first part of the book we have seven scriptural points on "How to study the Bible," then eight points on "Why We Should Study the Bible."

In the main division of the book we have 52 well selected verses for memory work. Giving one verse for each week in the year.

The first twenty are on Bible study. The next sixteen are on Prayer, and the last sixteen are on Soul Winning. In the last part of the book, we have "Duty of the Church to Ministers" and "Duties and Qualifications of Ministers."

If you wish to teach your people to memorize the Bible this is one of the best helps you can get. You can do nothing better for your folks than to teach them to store their memory with God's word.

Price 10 cents each (silver.)

\$1.00 per dozen.

\$5.00 per 100 prepaid in each case

C. S. WALES, Ashdown, Ark.

EXCITING NEW \$1.75 NOVEL FOR 15c.

You must not Miss Reading "The Purple Mask," by Louise Jordan Milne. It will Make You Forget Your Troubles.

You will experience genuine relief and pleasure in reading "The Purple Mask." Here is an intensely absorbing romance whose hero is as lovable and invincible as D'Artagnan of the "Three Musketeers." This new story is by one of the most popular authors; it is clean, original, thrilling, satisfying; one of the most exciting and most discussed of the new "best sellers." The Pathfinder, in accord with its policy of giving the best in everything, will publish this great story as a serial starting June 17. You can secure this complete novel by sending only 15 cents for the Pathfinder the famous illustrated home weekly from the nation's capitol. This offer costs the editor a lot of money but he says it pays to invest in new friends. Send 15 cents at once and receive the magazine 13 weeks, with this serial and many other entertaining pictures included.

Address Pathfinder, 349 Langdon Sta., Washington, D. C.

Continued From Page 9.

to get it clear in our mind just how the Holy Spirit works in us, and with us, there is one thing we must not forget, that our body is the temple of the Holy Spirit, he actually dwells in our body. Therefore we should not defile the body or dwelling place of the Holy Spirit.

Another thing we should keep in our mind, and heart, that we (the inward man) also dwells in this temple; and that we (the inward man) must use the eyes of this body to see through to read God's word, and must use the ears of this temple to hear God's word explained, and that we must use this tongue of this temple, or body to teach and preach God's word, and last but not least, we must use this same mind of the body or outward man, to think through. Now, when the mind is centered on God or spiritual things, then we are in an attitude to be led by the Holy Spirit. When we take it off God and spiritual things, then we are in an attitude to be drawn away after the lust of the flesh. However, it is necessary at times that our mind should be employed in the things of this world to attend to our natural duties of life. We must needs work with our hand, and heads, eat, drink, sleep and lots of legitimate, pleasure and duties of life. So it is very important to pray often. When we catch our mind drifting too far into the things of this world or the cares of this life, we should breath a prayer to God for His guidance and protection. The Holy Spirit is always there ready to make intercession for us, and the devil will flee. Now we will take up the brightest part of it all, and that is the result of being led by the Holy Spirit, or the things we experience by it.

"The fruit of the spirit" is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance against such there is no law. When you find a man's life filled with these beautiful qualifications it is evidence that he does not allow his mind to dwell continually on the things of this world, but has it occupied in things spiritual. I do not mean every minute. There is time for all things. There are times when our minds must necessarily be occupied with the cares of this life. But I mean at all opportunities and we have so many opportunities to keep the mind employed in spir-

itual thoughts and spiritual work, and spiritual service. Now what is the main theme, and object of the Holy Spirit working in our lives? Is it to keep us reminded that he is ever near us, and with us, to exalt Himself? No. A thousand times, no. Far from that. It is to take the things of Christ and show them to us, to exalt Christ we should not pray to the Holy Spirit nor worry our mind about his presence, but go with Him to the written word of God, which was inspired by Him, and dictated by Him, and there let Him exalt Christ in our lives, when your mind is centered on Christ then the Holy Spirit is pleased. When you are laboring, working, teaching or preaching the "TRUTH" of the gospel of our blessed Lord and Savior, then you are filled with the Holy Spirit and He is pleased with you.

J. E. HEATH.

NOON MEETING AT SOUTHERN BAPTIST CONVENTION.

Ben Cox.

One of the most interesting experiences of my life was conducting the noon prayer meetings at the Southern Baptist Convention recess periods. For a year I had with others been praying about the matter, and God answered beyond our most sanguine expectations. The aggregate attendance for the five days was about 1000. This does not mean taking the count at the close of the recess, but about middle way.

I have never seen people more appreciative of the opportunity to testify and making request for prayer. Sometimes a half dozen people were on their feet at once for that purpose. The largest congregation was on Sunday afternoon when there were about 3000 present. I had announced that the meeting would open at 2:00, but at 1:30 there were 1000 people already congregated, so we started at that time.

The interest in this new movement proved such that we are looking for a great time in Kansas City next May. I hope the readers of this article will pray to this end. I shall be glad also of any suggestions that you may have to offer. It is likely that the Saturday meeting will be given to prayer for the women, work with short talks by Miss Malory, Miss Burrell and others.

A GOOD MEETING AT PRENTISS.

We have just closed a good meeting here. Bro. Homer H. Webb, the much beloved pastor at Poplarville, spent 9 days with us, preaching twice a day, at 8 o'clock in the morning and 8 at night.

The congregations were good from the beginning. There was not a slack up during the entire meeting. There were nine additions to the church. The church revived and the community at large greatly blessed.

Bro. Webb is a good preacher and a sane evangelist. Nothing sensational about his work. He preaches the simple gospel with power and trusts the Holy Spirit to make it effective.

Law School

CUMBERLAND UNIVERSITY.

The course of Study more than 10,000 pages. Covers the entire field of American law. It is completed in ONE COLLEGE YEAR with degree LL. B. It is taught by adly assignments of text book lessons with class room recitations, and MOOT COURT practice. For Catalogue Address LAW SCHOOL, Box 272, Lebanon, Tennessee.

PUPIL NURSES—New class now being enrolled. Two year course in accredited hospital and nursing methods, leading to diploma. Write for Circular of Information and application blank to

VICKSBURG SANITARIUM,

Vicksburg, Miss.

We greatly enjoyed his faithful service. We are praising God for the meeting and moving on toward higher things.

J. B. QUINN.

Your Savings and Our Big Bank

While the 4% this bank pays you on your savings or certificates of deposit is important, yet it is not nearly of so great importance as the confidence you have of the absolute safety of money deposited here—in Mississippi's largest bank where every dollar is also guaranteed under the State Guaranty Laws.

Our depositors reside all over Mississippi and other states. The mail brings our bank to your door.

The Merchants Bank & Trust Company

"The Guaranteed Bank"

Jackson, Mississippi

J. M. Hartfield, Pres.

O. B. Taylor, V. Pres.

THE NEW WAY
WILL SHELL 20 QUARTS
of Green Shelled Peas Per
Hour.
Guaranteed 3 years—Will
last a lifetime. Needed in every
home.
A money maker for the trucker and
canner.
Price \$21.50. Literature on request.
BULLARD MACHINE WORKS
Roseboro, N. C.

Hillman College

For Young Ladies, Clinton, Miss.

A High Class Junior College offering exceptionally good advantages in Piano, Voice, Expression and Literary Work. Nine miles from State Capitol in a cultured, classic little town where the influences are the best and the attractions many. Accommodations for only a limited number. Write today for information about next session.

M. P. L. BERRY, Vice-President.

THE SOUTH MISSISSIPPI ASSEMBLY

Miss. Woman's College, Hattiesburg, Miss. July 23,—July 29th

Complete courses in all departments of the Sunday School, B. Y. P. U. and W. M. U. work, under experts. Lectures, inspirational addresses and sermons by great denominational leaders. Music and singing led by Charley Butler. Wholesome recreation and amusements. The time and place to combine pleasure with profit for an ideal summer vacation.

Board and Meals, with all modern conveniences, \$1.25 and \$1.50 per day. For further particulars write N. R. McCollough, Hattiesburg, Miss.

CHURCHES, SUNDAY SCHOOLS, B. Y. P. U.'s and W. M. U.'s that send their members to the ASSEMBLY will get RICH RETURNS.

BIG LEVEL CHURCH

May 14, 1922.

Our Sunday school met on the above date and adopted the following motto and resolutions:

Our motto—We are going to beat the devil.

How? By trusting him in our homes, neighborhood, schools, and churches.

Resolution No. 1—That the time of meeting be 10:30 a. m.

Resolution No. 2—That we condemn all card playing, modern dancing, indiscriminate swimming and bathing, and smoking and using all intoxicating drinks, and violation of state and county laws, and especially the violation of the Sabbath law, and urge all Christians to stand for the Bible the pure, the honest, and the right.

Resolution No. 3—That we be more entertaining and provide better socials for our young Christians than heretofore.

Resolution No. 4—That we show more interest in the Christians and unsaved and contribute more of our time and money in teaching them the word of God.

Resolution No. 5—That we be more loyal to our fellow-man, our country, our pastor, our church and our God.

Resolution No. 6—That we teach both the young and the old the necessity and blessings of public and secret prayer, and encourage them to be more faithful in religious, business, and political affairs.

Resolution No. 7—That we show more co-operation to our Sunday school, our Y. P. U., our church our denominational paper, and our county paper.

Resolution No. 8—That as our boys went to our allied nations to fight and die for democracy and to make this world a decent place to live, that we will stand more for democracy, and endeavor to make our homes, our state and our nation a decent place to live, and urge every Baptist Sunday school, to adopt and co-operate with us in enforcing these resolutions.

Resolution No. 9—Be it further resolved that a copy of this be given to our church clerk, one to our Sunday school secretary, one to our pastor, one to our denominational paper, and one to our county paper for publication.

VIRGINIA INTERMONT COLLEGE CLOSES.

Commencement exercises of the 38th annual session of Virginia Intermont College have just come to a close. Dr. Lewis M. Roper, pastor of First Baptist church, Bristol City, Tennessee, preached the baccalaureate sermon, and Judge D. A. Vines of Tennessee delivered the literary address before the graduating class. The session has proved the most successful in the history of the school. The new building, East Hall, which is modern in every respect, has made it possible for the school to accommodate a larger number of girls than ever before. Three hundred and twelve girls representing twenty-five states and three foreign countries, have been enrolled. Of that number Mississippi has furnished nineteen students, a number of whom have been leaders in the various col-

lege activities. Miss Josephine Reynolds, a Mississippi girl, has been president of her literary society, president of the Y. W. C. A. and has recently been appointed assistant to national Y. W. C. A. Board. Miss Sue Rich, another Mississippi girl, has been elected president of the Y. W. C. A. for next year. Of the graduating class of fifty young women, the largest the school has ever sent out, seven are from Mississippi. Intermont College is proud of the girls that Mississippi sends her each year, for they may be counted as an asset to the name and influence of the school.

MRS. J. H. LANE.

WORDS BY I. H. ANDING, BROOK HAVEN, MISS., ON THE OCCASION OF LAYING THE CORNER STONE OF THE CENTRAL BAPTIST CHURCH, McCOMB, MISS., IN WHICH CEREMONY HE PRO-NOUNCED A EULOGY IN MEMORY OF MRS. J. H. LANE, THE DEPARTED WIFE OF THE PASTOR, J. H. LANE, AND DEPOSITED IN THE REPOSITORY HER PHOTOGRAPH AND BIBLE.

It seems to me eminently proper that the words spoken by the preceding speakers—"On the Worth of a Church to a Community," should have a place in these ceremonies, and fittingly precede the part I am to take in depositing in this sacred receptacle, the Bible and photograph of our lamented sister, Mrs. Julia H. Lane so recently gone to that Temple not made with hands.

The words of our brothers, so well spoken, give us the Foundation and Framework of the mighty bulwarks of our christian civilization, which is the hope of the world. Every local church is, or should be, the symbol of that Zion of which the Psalmist sang: "Beautiful for situation, the joy of the whole earth, is Mount Zion." He tells us in jubilant Psalm: "Walk about Zion, and go round about her, tell the towers thereof, mark ye well her bulwarks, consider her palaces, that ye may tell it to the generations following."

We cannot too frequently, or too deeply consider the origin, the foundation, the history, the doctrines, the privileges, the blessings, the security, the strength, the beauty and the glory of the church.

"Tell the towers thereof." What are they? As I see it, they are the twin towers of Marcy and Truth, Righteousness and Peace, Praise and Prayer, Grace and Glory.

"Mark ye well her bulwarks." What are they? Her ramparts, her defences.

"Mark," that is, lay it to heart, in seeing the Shekinah of God's everlasting presence; His loving and unfailing providences; the covenant of His eternal promises; and His almighty arm of power. These are Zion's bulwarks.

"Consider her palaces." And what and where are these?

Evidently the places of rest and refreshment found in the company of the king; in companionship with the graces of faith, Hope and Love; in partaking of the glad gospel message; and rejoicing in the fellowship of the

saints. These are all experienced both in the households of Faith and in the Temples of the heart when fashioned by divine grace. And should not these be told to the generations following? They will be, so long as the church of God shall stand, and she shall stand until the angels shout the last glad harvest home. So let us say with him who sang "Beyond my highest joy,

I prize her heavenly ways.

Her sweet communion solemn vows.

Her hymns of love and praise.

"So while His truth shall last,

To Zion shall be given,

The brightest glories earth can yield, And brighter bliss of heaven."

And now while every church, after the Divine pattern, is a miniature of God's holy, happy Zion, so should every individual christian be the exponent of what the church stands for.

This brings us to the worthy subject in hand—To the sweet, pure and blessed life of

JULIA H. LANE.

Her life of 50 years, with 35 or more of these given to God, is her best monument. Her christian faith in loyal service, is her best eulogy. The towers of Zion, in Mercy and Truth, Righteousness and Peace, Prayer and Praise, Grace and Glory loomed up grandly in her domestic social and spiritual life. The bulwarks of her christian faith in the presence, the providences, the promises, and the power of God were her stay and solace to the last moment. From this Bible, which was the lamp to her feet and the light to her path, she learned those precious truths. She stood upon the unfailing Rock which moves not though lashed by heaving billows and struck by the tempest's fury.

Before going to the hospital, where she fell in to the last sweet slumber, she read from Isaiah 41:10: "Fear not for I am with thee, be not dismayed for I am thy God; I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteousness." She experienced the promised presence, help and strength of the upholding Hand in the last great ordeal. Her body was the temple of the Holy Ghost, her own heart, fashioned by the great Architect, was a palace for the King and for all who loved the Lord in sincerity and in truth. She would have these great truths of this Book, which were the sheet-anchor of her soul, proclaimed to the generations living and the generations to come.

Look here upon this picture and see what grace was seated on her brow!

Her face is toward the day,

Where is no night,

Toward the ever-living light,

Where is no death nor shadow of the grave.

If it could speak it would have a message; To her friends and brethren in Christ Jesus, and especially to the heroic band of the Central Church she would say: "Build this temple unto the Lord. Cease not in your efforts until you have driven the last nail and paid the last cent of the cost. Make it, by your Godly living, the great lighthouse on the shores of time. Make it the Joy of all who come to worship.

2nd. It speaks, as it seems to me, a loving word to the members of the W. M. U. "Sisters, we have walked together in the happiest fellowship we worked and prayed together. Our aims have been one. I leave this sacred trust with you while I go to abide yonder with the King in His glory." Sisters, remember Julia's last words to you: "If I do not come back, be faithful and build the new church."

3rd. To the children, I think I hear a mother's message: "Dear lambs of my bosom, I await your coming. Follow faithfully the leadings of your great Captain, then after a while we shall sit down together in the banqueting house of His love, and together we'll sing the wonderful story of how He saved us by His grace."

4th. The silent lips of this picture move not, but the life on earth, with that one in the sky would speak in tenderest accents to the weeping, broken-hearted husband:

"We have lived and loved together,

Through the many changing years; We have shared each other's gladness We have wept each other's tears."

Our little home down there was made happy with Christ our Savior as our chief Guest. With its joys, it had its heart-aches, its sorrows, and its tears. No hospitals, no graves, no tears in heaven. The gospel you preach is God's way of peopling this glory world. Be brave and preach it with renewed zeal. Many will accept it and live forever. For a lit.

School Desks

Opera Chairs,
Folding Chairs,
Kindergarten Chairs,
School Supplies,
Blackboards.

SOUTHERN DESK CO., Hickory, N. C.



JELLO

Ice Cream Powder



Even Dinah Has "Come To It"

IN the best homes served by good cooks it has been no easy matter to provide good ice cream for the family, and so the advent of Jell-O Ice Cream Powder has been welcomed on every hand. The cook, of course, is delighted with the ease and sureness of the new way. One package of Jell-O Ice Cream Powder and one quart of rich milk make half a gallon of delicious ice cream.

All grocers sell Jell-O Ice Cream Powder, two packages for 25 cents.



The Genesee Pure Food Company—Le Roy, N. Y.

the while—FAREWELL."

Her body sleeps yonder in the City cemetery, where it awaits the resurrection of the just. Her Bible—God's mirror for the soul—and this picture only the shadow of her beautiful face, which was the mirror of her soul—we place them in this Corner Stone, fit emblems of enduring truth and of saving-mercy. Her memory is sacredly enshrined in our hearts. Amen. So let it be.

CORNER STONE CEREMONIES OF THE McCOMB CENTRAL BAPTIST CHURCH.

Pastor J. H. Lane, with his band of heroic workers, is making commendable progress in the erection of their new house of worship. A brick structure, with an auditorium when complete (with eight of the twelve Sunday school rooms opening into it) will seat five hundred people. The location is ideal, on a street corner sufficiently removed from the business racket of the city.

On Sunday, June 4th, promptly at four o'clock, a large company gathered in the interest of the afternoon program. A stand near the building, decorated with beautiful flowers was occupied by the speakers, with pastor Lane as master of ceremonies. After remarking on the beautiful day, and the happy occasion, he expressed regrets that seats were not on hand just now for the large company but, would be before long, and he would see that all who came were comfortably seated. He announced the dear old hymn, "Come Thou Font of Every Blessing" which was sung with praiseful spirit. This was followed by an earnest prayer, led by J. W. Mayfield of the First church, for blessings on the work in hand and for the propagation of gospel truth in all the earth.

Brother F. D. Hewitt, one of Pike county's popular lawyers, and a member of the new church, was then introduced, who spoke on "What a Church is Worth to a Community." His address emphasized the economic, educational, and spiritual value of the church. It was a forceful presentation of the subject and called out "Amen" responses. He placed in the repository a copy each of the two city papers, a copy of the Baptist Record, and a copy of the minutes the first published under the new name of "The Pike County Baptist Association."

Rev. R. H. Purser of Magnolia was then introduced, who spoke on "The Doctrines of the Baptist Faith." He said, while the situation he then occupied was new, the things he was to talk about were by no means new. They were as old as the Baptists, and Baptists were as old as the New Testament. He left the impression that he was a thorough believer in the Bible as God's word, putting emphasis on God's plan of saving sinners solely by grace and using them to carry the good news to others. It seemed he "had liberty" as the old preachers used to call it. He placed in the box a copy of the Baptist Articles of Faith.

And now as to the third speaker, this scribe cannot say much, only modestly to call attention to his line of thought: "The church as it sets

forth the principles of Christianity. These principles, by the grace of God, taking shape in the individual life, and the worthy life of Mrs. J. H. Lane as an illustration of the effective working of these principles." He concluded with a tribute to this good woman, who so recently laid aside her earthly tasks for the heavenly rest. He placed in the receptacle a group picture of some of the ladies of the W. M. U., a picture of Sister Lane in the family group of seven, for Broadus the eldest son was then living, and one of the five children in the picture. Along with these he placed Sister Lane's Bible.

The box was then taken by Miss Helen Lane, the youngest child, and placed in the corner stone.

The singing, so rapturously led by Bro. Wells, "On Jordan's Stormy Banks," with the chorus: "I am bound for the Promised Land" and the benediction by the writer, brought to a close what all seemed to feel was a pleasing and profitable occasion.

I. H. ANDING.

GOOD MEETING.

I assisted Rev. H. S. Hughes at Union City, Tenn., in a revival meeting. The crowds grew so large the Reynolds opera house was secured to continue the meeting. I had a great chorus choir of 200 voices and the music was one feature of the occasion.

At present I am with Evangelist T. T. Martin, at Punta Gorda, Fla., and the meetings are going in a great way.

I go to Electric Mills next.

Sincerely yours,

R. A. WALKER. (Singer,
Central Baptist Church.
Memphis, Tenn.

MOB PREVENTION

Professor Edwin Mims,
Vanderbilt University.

There is no more important work for civic and religious groups and organizations than to take every precaution against the possibility of mob violence in their respective communities. In some sections the danger is always imminent, in others probable and in all possible. Experience shows that in places where the danger seems least imminent such outbreaks have occurred. It is a fundamental necessity of good government that violence and lawlessness be prevented. This is not simply a question that involves the negro, but the entire structure of human society and civilization.

When conditions arise which may lead to lynchings or to riots all good citizens ought immediately to awaken to the seriousness of the situation. In some cases all that is needed is for the representative citizens to let the officer of the law know what is expected of them and to bring such influence to bear upon the mob as to cool its passions. Sometimes an opportune speech or, better still a conference of the leaders of both races can avert the catastrophe. If local authorities and officers do not act with speed and courage, the state authorities should be called upon immediately.

If a mob accomplishes its purpose then it is the duty of the good citizens to take aggressive steps to bring the leaders of the mob to trial. They ought to make a complete study of all the facts leading up to the lynching and not only provide against a possible recurrence of such incidents, but by backing up the legal authorities and even by employing special council, if necessary, they ought to do all in their power to apply the full penalty to the guilty.

But it is not well for a local community to wait till violence is threatened. A lynching often occurs when all the best people of the community are unaware of the danger. Then they realize that something ought to have been done long ago to make impossible such an occurrence.

How then, may mob violence be anticipated? The citizens should quietly and tactfully put squarely up to the mayor, the chief of police and the sheriff, their duty in case such a situation should arise. They should let them know that the best sentiment of the community demands the protection of life at any cost. They should go further and demand that specific measures be taken that would meet any emergency. It is well, for instance, that jails be provided with adequate water hose, a very effective first step in the dispersal of a mob; that in some cases a machine gun should be at the disposal of the officers; that special reserve officers should be available; and that as a last resort appeal should be promptly made to the governor of the state for the proper defense of prisoners. All of these suggestions have been proved to be practical.

But even these measures of precaution are not sufficient. There should be constant effort to build up a strong public sentiment in opposition to mob violence. It is especially important that in our churches, schools and business men's meetings every opportunity be taken to create a healthy public sentiment that will condemn lynching under all circumstances. The good citizens should be prompt to take advantage of every occasion on which this subject may be presented. A timely sermon has often awakened an entire congregation to the seriousness of the problem. An effective talk on the subject before a high school or college student body might well be an event in the civic life of the community. Talks before business men's clubs by men who have convictions have often changed thoughtless and indifferent citizens into men with a determined purpose to oppose any outbreak of lawless passion. It is especially important that the co-operation of the newspapers be sought in developing right sentiment on this subject.

Only by constant education and patient effort can there be developed a healthy public sentiment that will make lynchings impossible. The responsibility for the development of such a sentiment must rest upon every good citizen and upon every civic and religious organization.

Meridian, Miss., June 5th, 1922.

In as much as it hath pleased our heavenly Father to call unto Himself our deceased Sister Elmira Vaughn of Lisman, Ala.

Resolved:

(1). That we the members of Meridian Baptist Pastors Conference do hereby express our sincere sympathy for all members of the family, and especially for our beloved brethren of the ministry, viz: Rev. J. E. Vaughn, husband of the deceased and the two sons, Rev. H. T. Vaughn of McAdams, Miss., and our own esteemed colleague, friend and brother, the Rev. Blanding S. Vaughn of this city.

(2). That a copy of these resolutions be transcribed upon the records of this body.

(3). That copies be forwarded, for publication, to the Baptist Record and the Alabama Baptist.

J. A. HACKETT, Chairman.

From Judge: Two negro boys in a Southern city met on the street, each wearing a new suit. One asked: "How much do they set you back for dem clo's?"

"Fo'ty dollahs," was the response.

"Fo'ty dollahs?"

"Yes sah—fo'ty dollahs."

"Look at me," said the first. "I've got on a suit w'at's mos' perzactly like yourn, and I don't pay but ten dollahs fuh mine. Somebody shore flimflammed you."

The possessor of the \$40 suit took hold of one of the coat sleeves of the \$10 suit and pulled on it. It stretched. Then straightening up, he said: "See here, boy, the fust big rain yo' gits ketched out in dat coat of yourn is gwine to say: 'Good-by, niggah! From now on I've gwine be yo' vest!'"

Cheerful Thought: "The Yanks are coming," hummed the dentist as he prepared for an extraction.—Octopus.

Castle Heights MILITARY ACADEMY

Things you look for in a school for your boy—sympathetic, intelligent leadership that understands boys. Opportunity for complete mental, physical and moral upbuilding. Academic and Commercial courses. Military Training and all acceptable athletics. Here a strong faculty of University-trained experts assures your boy proper development in all lines. Modern, complete equipment. Recognized by leading universities. For illustrated catalogue, address COL. C. M. MATNIS, A. M., L. L. B., Pres., Lebanon, Tenn., Box R.



For the Upbuilding of Manly Boys



VIRGINIA INTERMONT COLLEGE
A Baptist Junior College for young women. 4, 8, and two-year college. Music, Art, Home Economics, Expression and Secretarial Courses. Students from 20 states. Overflow every year. Beautiful mountain scenery (Intermont). Health resort. Wonderful. High Standards. Heavy Girls. Successful School. Gymnasium. White Tiled Swimming Pool. New Dormitory. Rooms in Suites with Central Heating. P. H. S. T. Rooms very modern. For Catalogue and Your Book address H. G. NOFFCINGER, A. M., Pres., Box 225, Brite, Va.

WHEELER Business College

WHEELER, STUDENTS GET THE BEST POSITIONS Call Write for Free Catalogue

MISSISSIPPI WOMAN'S COLLEGE

Standard College Course with fine High School. Freshmen get Home Economics without extra charge. All professors have had post-graduate training. Unsurpassed Music Department headed by Elwood S. Roeder and Barbara Stoudt Roeder of New England Conservatory.

Kate Downs P'Pool seven years head of Expression.

66 Diplomas and Seals in Bible Department.

One of the largest swimming pools in the State.

Beautiful new College Hospital.

\$12.50 will reserve room in any Dormitory.

In new fire-proof dormitories rooms are in suites of two with private bath room between each two rooms. Board about one half the usual charge for such equipment.

In Dockery Hall Co-operative board only \$14 per month. Dockery Hall under charge of Prof. and Mrs. Sharp, over 30 years at Mississippi College.

Write for beautiful new catalogue.

J. L. Johnson, President

Session opens September 13th.

Hattiesburg, Miss.

LONG BEACH, MISS.

Rev. G. I. Griffin, pastor Evangelist of Handsboro, Miss., formerly of Alabama, has just closed a great and glorious revival here at Antioch Baptist church. He is a God-called and spirit-filled minister who fights sin in high places, and fears no man, but he does not fail to preach the pure simple Gospel of Jesus Christ.

There were only five additions (by letter) but we feel sure that great and lasting good has been accomplished. There was a large number who expressed, from time to time an interest in their soul's salvation by coming up for prayer. Our church was greatly revived.

There were large crowds each night and many could not get in the house. Many have expressed their appreciation for the faithful service which Bro. Griffin rendered and we love and honor him and heartily commend him to the brotherhood.

On Friday night Bro. Griffin's subject was "Do We Need the Ku Klux Klan?" This was one of the best sermons during the meeting. There was a large crowd present, at least 400. Many from Long Beach, Handsboro, Gulfport, Biloxi and other places. Everyone present stood up in response to Bro. Griffin's request, as 100% Americans.

On Saturday night at the beginning of the service 5 (five) K. K. K.'s clad in full dress (robes and caps and Etc.) walked silently into the church. Bro. Griffin asked the audience to stand and he led in prayer, asking God's blessings upon this great order of American men, who

stand for free speech, liberty of conscience, etc. One of the men present ed Bro. Griffin with the following letter:

"Dear Preacher:-

"In this way we express our appreciation for your splendid work in this part of the country. We wish to state that as a body of American men that was here yesterday, today and will be here tomorrow, we are going to uphold your hands in every effort you make to help this world. We stand for law and order, free public schools and for the protection of our christian religion and American womanhood. We pledge our support to you and all good men. Call us when you need us. Ku Klux Klan."

Yours in Christ,
W. A. WOODCOCK.

First Flea: Have you been on a vacation?

Second Flea: No! Just on a tramp.

TRAINING SCHOOL FOR
CHRISTIAN WORKERS
Courses for Young Women Students
Resident and Non-Resident
EIGHT MONTHS COURSE
October to June

Bible Study
Christian Doctrine
Christian Missions
Psychology and Pedagogy
The Art of Story Telling.
Hygiene and Health
Practical Experience in New York.
For particulars send for Catalogue
7 Gramercy Park West, New York City.

BAPTISTS

OF

COPIAH COUNTY

TAKE TIME TO THANK GOD

FOR

His Goodness to You. Express Your Thanks in Deeds

As Well As in Words.

PAY YOUR
DEBTS

RECOGNIZE GOD
AS
YOUR PREFERRED
CREDITOR

PUT SOME MONEY NOW INTO BAPTIST MISSION-ARY WORK.